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The Living Church

VOL. LI

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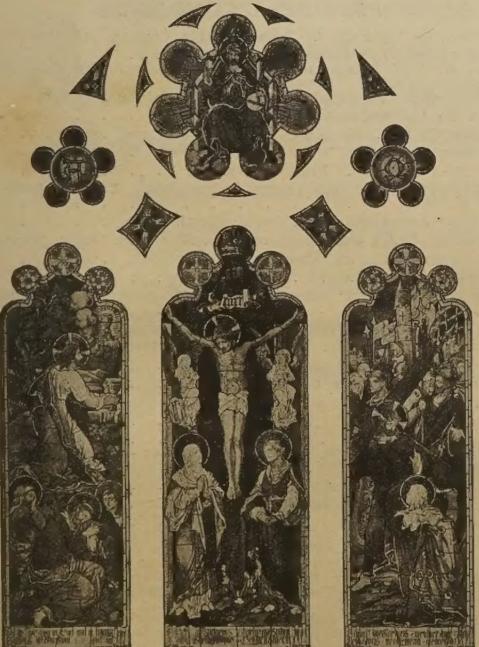
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SHE NOW rarely lost the sacred opportunity of giving pleasure.—Sarah W. Stephen.

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VOL. LI

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The Heroes of Vera Cruz

The Nation stands in awe and mourns, with head
Bowed down, while flag draped caissons wend their way
With martyred dead through city streets and quay.
Deep tolling bell, sad dirge and solemn tread
Of martial escort mark the requiem said.
Our first sad thoughts give place to pride today
That we should have such sons to serve, who say
Nor "Where?" nor "Why?" Nor murmur though they bled.
O Country Ours! Thrice blest above all lands!
Unique among great nations of the earth,
Thou giv'st thy sons in service of mankind
To heal the wounds, unbind the burdened hands
Of weaker men, dispel deep gloom with mirth,
Till dawns a worldwide Peace from God's own mind.

JOHN GRIXSTON CURRIER



EDITORIALS AND COMMENTS

CHE Declaration by the Bishops of the Province of Canterbury shows once more the Catholic vigor of the Anglican episcopate. It is true that the value of such Declarations may easily be over-stated. No one supposes they acquire the dignity

The Bishops' Statement of law or even of judicial construction of law. But the Catholic Faith and the propagation of the gospel are not chiefly

dependent upon law or upon judicial interpretations, but rather upon the ever-continuing office of the Holy Spirit in the Church, giving utterance, in the fullness of time, through the voice of the episcopate in harmony with the Catholic consensus of all the Church throughout the ages.

This Declaration extends somewhat beyond that of 1905 and beyond the Lambeth resolution of 1908, which are reaffirmed. When the Bishops express their "deliberate judgment that the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation, and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of Word and Sacrament," they bring a serious indictment against such of the clergy as impugn the literal truth either of the Virgin Birth or of the Resurrection. That indictment holds good at the bar of the conscience. We, for our part, gladly reëcho the Bishops' desire for "considerateness in dealing with what is tentative and provisional in the thought and work of earnest and reverent students." Over-laxity of discipline is an abuse in the Church, but it is a much lesser abuse than the over-severity of earlier days. Few desire to hamper the freedom of scholarship, even in such matters as these. The essential thing is that the scholar should realize that if he determines for himself, finally and unreservedly, that either the Virgin Birth or the Resurrection of Jesus Christ, or any other Creedal statement concerning Him, is untrue in fact, his only honorable course is to retire from the sacred ministry and refuse its further emoluments. The fact that, under the peculiar conditions in the English Church, no court of competent jurisdiction may be prepared to compel such retirement, does not make the moral requirement less imperative. Until scholarship can abolish the conscience and repeal the moral code, this indictment of the Bishops against any in the ministry whom it hits will be conclusive. The Church has spoken; the cause is finished.

The third resolution undoubtedly does not go far beyond the merely obvious. But there is a necessity for this. The concrete questions as to Church Order that were raised by the Bishop of Zanzibar have been referred to the Lambeth consultative committee. It would thus have been premature, invidious, and improper for the provincial Bishops of Canterbury to consider, much more to seek to determine them. Yet the principles on which these must ultimately be determined are those which are reaffirmed in this resolution; the "principle laid down in the preface to the Ordinal" is "*applicable to the whole Anglican Communion.*" The exigencies of the mission field may not be pleaded as sufficient to admit of exceptions being made. Kikuyu must be tested, not by a peculiar determination of local and temporizing expediency, but by that general principle. It is hardly to be supposed that the Lambeth committee will take any other view of the matter; and to maintain this principle will undoubtedly justify the main contention of the Bishop of Zanzibar.

But we have no desire to foreclose the careful inquiry into the position taken by the other East African Bishops. It is enough now that the Bishops of the most representative Province in the Anglican Communion have once more proved themselves loyal to the requirements and traditions that rest upon them as Catholic Bishops, sharing in the universal episcopate of the Church of God.

TIT is not difficult to realize the anxiety with which the Church is awaiting the tidings of the missionary board meeting reported in this issue. The May meeting is that at which the next year's work is arranged. The appropriations must be made

Meeting of Missionary Board in advance, and the apportionment must be made on such a scale as to pay these appropriations.

That the backward trend of receipts has been stopped, is matter for great thankfulness. But the Church is not keeping pace with her opportunity. The success of work established means not less demands for money, but greater demands, because of the needed expansion. Yet expansion must be forbidden, and hardly can the work be maintained on its present scale.

For much of the work in foreign lands, self-support cannot be anticipated for many years to come. The world's wealth is in the Christian nations; it is not in China and Japan, much less in Liberia and the Philippines.

Schools and hospitals are not self-supporting at home, though fees altogether beyond what can be charged in the foreign field are paid by the paying section of their clientele here; much less, then, can they be self-supporting in the field, and a much larger proportion of free pupils and free patients must be taken there. Evangelistic agencies are not apt to be self-supporting, and congregations able to maintain their own expenses and give support to their dioceses are very few at this stage of the missionary enterprise. They will continue few for years to come.

Perhaps there are assisted congregations, possibly assisted dioceses, at home, that could voluntarily relinquish appropriations to which they have been accustomed. Certainly such parishes and missions as have become normal, and are no longer experiments, especially where they number a hundred or more communicants, ought very carefully to consider whether they ought to be beneficiaries of others.

But the real need is that the Church should rise more adequately to her opportunity. We are not poor as a whole, though there are, happily, many of the poor among us. If we can dress well, if we can live well, if we can buy luxuries, it is a sad reflection upon us if we do not give *dignified* offerings to the extension work of the Church. The American people are not yet economizing in automobiles or in amusements, in cigars, confectionery, or chewing gum; they have no right to cut down in their benefactions before they cut down in these.

The missionary board is showing faith in God and faith in the Church by continuing its present scale of appropriations, though these ought very greatly to be increased. We, the people, are bound to back them up; and we must do it not only by giving adequately ourselves—and we believe the readers of the Church papers are very largely doing that—but also by finding the way to reach and to interest the large mass of non-reading Churchmen, whose interest is not yet aroused.

TIT is a pleasure to print on another page the special report of the Treasurer of the Missionary Society with respect to the method of accounting in operation in his office. The attacks that have been made upon the system might well have

The Board's Central Expenses been deemed negligible, if it could be assumed that all the constituents of the society were in possession of all the facts and of the technical knowledge necessary to understand them. Yet we believe that the Treasurer has been wise in submitting this frank statement.

It seems so far beyond any possibility of question, that the basis of expense should be figured upon the entire amount of income passing through the Treasurer's hands, that it is difficult to do justice to a critic's contention to the contrary. Nor is all the "central" expense incurred merely in accounting and in transmitting funds. If there were nothing to do in the Missions House but receive a remittance from A and transmit it to B, the operation would be very simple. But if there were no financial operations involved at all, there would still be a considerable force of exceptionally competent men required at the Missions House, as the Church's Board of Strategy in a world-wide enterprise. The United States army and navy both maintain such boards; not to collect the taxes and pay the bills, but to coördinate and guide the movements of the men in the field. There are book-keepers and clerks in the Missions House whose duties are connected wholly with the receiving, accounting for, and transmission of money, but the percentage of cost required for their salaries is almost negligible. The officers of the board, its presi-

dent and its secretaries, are commanders in chief and under the chief in the Church's army of occupation that is abroad in the interest of the establishment of the Kingdom of God. Their salaries are rightly counted as among the "central expenses"—the overhead charges as they are called in business operations—of the Missionary Society, but they are as truly expenses in the interest of the work as are the expenses of missionaries, hospital nurses, and janitors in the field. It may be proper to add that the Treasurer receives no salary, though he devotes very much time to the work of his office.

The whole ratio of these central expenses is 8 7-10 per cent. upon the gross amount of money that passes through the Missions House. If there is any business corporation in existence, large or small, that transacts its business at a smaller ratio of cost upon its total gross income, for administration, operating expenses, publicity, travelling men, collections, and miscellaneous, we should like to hear of it. We venture to say there is none.

In the meantime Churchmen may rest assured that there is no ground for the criticism that has, unhappily and unjustly, been made.

CHERE may be something worth considering in the recommendation of the Diocese of Michigan that the office of Provincial Missionary Secretary, succeeding to that of Department Secretary, be abolished.

Provincial Missionary Secretaries There was an admirable reason for establishing the office by the General Convention of 1907. The Department system was in course of formation. This office was to be its expression in the arousing of missionary enthusiasm.

And it was admirably successful. The Department Secretary, coming to a parish, gave it new vigor. The missionary story was newly told. The outsider, coming with authority of the Board of Missions behind him, received a peculiar welcome in the parish. The plan was a success.

But it does not follow that it will be a permanent success. It is not easy for the Provincial Secretary, unless he be a very remarkable man, to create new enthusiasm on his third, fourth, or fifth visit. He is likely to repeat himself. He is in danger of falling into the rut of professionalism.

And the people want speakers fresh from the missionary field, who know the story at first hand. Happily the corps of missionary workers is now so large that there are always missionaries on furlough who are glad to be of service in presenting the missionary cause. The President and the Secretaries from the Missions House, *personae gratae* everywhere, can make a limited number of speaking engagements. Retired Missionary Bishops can be pressed into service. Temporary engagements for missionary tours can be made. More and more laymen are being trained to give effective and intelligent missionary addresses.

Yes, perhaps we no longer need the Department—now the Provincial—Secretary; or possibly we need him for very short terms of office only, so that new men may frequently arise to try new methods, and to present the missionary story in new form.

According to the missionary canon, it rests with the "pleasure" of the Board of Missions to fix the length of the term of office of the Provincial Secretary. So far as we know, the Board has not yet expressed its pleasure, and the present term of office is therefore indeterminate. We venture to suggest—following out the spirit of the Michigan resolution—that the Board may well determine upon a short term, possibly three years, at the conclusion of which the term shall expire or shall have expired; thus leaving the several Provinces to petition for a new appointment or a reappointment if they deem the continuation of the office useful to them.

WE are fortunate in having expressed our views relative to the possible refusal by any diocese to give "consent" to its own incorporation in the Provincial Synod, while yet the question was academic. Alabama has now determined to with-

Alabama Not In Province hold its coöperation, at least for the time being. The Bishop of Alabama sees in three current movements in General Convention, a "well laid plan" which "is not apparent in the separate parts which have been presented"; "a false and dangerous

step"; these, "though separately presented, were intended to be finally connected"; and he believes that "there is a purposed plan of action, because the minds of those who have thus far succeeded in passing the separate measures are thinking minds." "Not one proposal has been passed that was not the purposed part of a purposed whole." These three steps are Proportionate Representation, the elective Presiding Bishopric, and the Provincial System.

Of course when one reaches a conclusion such as this, there is very little that can be said to reassure him, and the affection of the Diocese of Alabama for its Bishop is shown in their willingness to accede to his views in the matter of refusing to accept the Provincial System. In order to reach Bishop Beckwith's conclusions, it must be assumed that such men as the late Bishop of Albany, the late Bishop of Fond du Lac, the present Bishop of Vermont, and other distinguished clergy and laymen on behalf of the Joint Commission on Provinces; the Rev. Dr. McKim and the Evangelical leaders of the dioceses of Pennsylvania and Maryland on behalf of the movement for Proportionate Representation; and the eminent lay deputy from Kentucky, Mr. Wm. A. Robinson, to whom is chiefly due the movement in the interest of an elective Presiding Bishopric, have all been for many years in conspiracy to accomplish jointly this chain of events, in which each step is a "purposed part of the purposed whole." If that hypothesis seems reasonable, then Bishop Beckwith's belief may be true that these dissociated movements may all be steps in a single plan. We doubt whether anything that we can say would dislodge that impression. Others may perhaps deem it almost grotesque to suggest a conspiracy of men who have differed so greatly, and been associated with such totally different measures in the legislation of the American Church, as, for instance, Bishop Grafton and Dr. McKim. They may suggest that these three propositions have had totally different histories and been promoted by totally different groups of men. No doubt the reply would be made that the wiliness of the conspirators was only the better shown thereby. Wherever men acquire distrust of other men or of groups of men, their distrust cannot be removed by argument, and very likely THE LIVING CHURCH may be deemed *particeps criminis*, even though we have supported but two of these measures and opposed the third.

With equal cogency a student of public affairs could easily prove that the nomination of Mr. Taft, the formation of the Chinese republic, and the imprisonment of Mrs. Pankhurst were all "purposed parts of a purposed whole" which, "though separately presented, were intended to be finally collected"; and we know of no line of reasoning that could overthrow that gloomy hypothesis that would not be equally subversive of the view of the Bishop of Alabama.

Be this as it may, we trust that nothing will be done to seek to force the acceptance of the Provincial System upon the Diocese of Alabama. These dioceses with which Alabama declines to associate herself are her immediate neighbors of the Gulf states, who have formerly been united in friendly concord in the Department of Sewanee. The provincial organization which is viewed with such suspicion is estopped by canon from any attempt "to regulate or control the policy or internal affairs of any constituent dioceses or missionary districts." Any action which it takes must be "in conformity with the provisions of the constitution and canons for the government of this Church." If greater safeguards against the enactment of any atrocity by the combined dioceses of the Gulf states can be suggested by anybody, we trust it will be added to the canon at the next General Convention, that the liberties of these dioceses may be unimpaired.

In the meantime it remains for the Province of Sewanee to conduct its affairs in such wise as to lead the Diocese of Alabama to feel that harmonious friendship is productive of better results than isolation; or, on the other hand, it behoves the Diocese of Alabama to prove that isolation and a policy of suspicion are better productive of the fruits of the Spirit, and of the forward movements of the Church, than harmonious inter-relation. In the end, the Provincial System and the policy of isolation must both be tested by their fruits. Let us look therefore for a splendid and friendly competition on the part of the Province and of the isolated diocese in demonstrating which can best succeed in promoting the coming of the Kingdom of God.

The American Church therefore consists at the present time of eight Provinces and the Diocese of Alabama.

IN a number of letters relating to the Colorado "War" we are told that our recent editorial on the subject was based upon a misapprehension of facts. A competent authority in Denver gives this explanation of the killing of women and children in Ludlow:

The Colorado "War" "When the tents in the strikers' colony caught fire the militia did not think there were any women in the tents. The strikers had provided an underground room so that women and children might go to this underground room from the different tents, so as to be protected from bullets should there ever be a battle, and a great number got down there; and when the fire, which was absolutely unlooked for, took place, the smoke went down into this place and suffocated them."

We shall earnestly hope that this view will be shown to be the correct one. As in all questions of fact, all of us are dependent upon the newspapers, and it is probably as difficult to discover the facts in Denver as it is in Milwaukee. Our editorial was based chiefly upon the testimony taken before the coroner's jury, which seemed to indicate that the militia deliberately fired the tents and so destroyed the women and children within them. It seemed incredible and it seems so still, but there was testimony presented to that effect, and we must all demand that the most rigid inquiry be continued until the true facts are established.

In the meantime it is right that the other view should be presented, as possibly—some say probably, a few say certainly—the true statement of what occurred. We shall certainly hope that it is.

ANSWERS TO CORRESPONDENTS

INTERESTED READER.—(1) Our principal schools for deaconesses are at 419 West 110th street, New York, 708 Spruce street, Philadelphia, and 2629 Haste street, Berkeley, Cal.—(2) A deaconess wears a distinctive dress, though not that of the sisterhoods.—(3) She is not forbidden to marry.—(4) Inquire of the addresses above.

T. T. C.—The Hungarian services at South Bend, Ind., and other points, are in the vernacular and are translations of our own Prayer Book. They are greatly hampered by having no edition of the Prayer Book in their language.

THE JOURNEY'S END

A weary way, a long, long way,
A way with many a turning,
A dreary way, a desert way,
With shifting sands a-burning.
And hot, consuming thirst by day,
And long, dark nights of terror,
With phantom lights to lure away
The traveler oft to error.

A long, long way, a weary way,
O'er barren mountains wending
Down to the waters still and gray
That mark the journey's ending;
I look before and cannot see—
The mists are thick and blinding—
But backward—ah, how clear to me
That path in all its winding!

The way was hard—I cried in doubt,
Yet did not hear Thee calling,
Or see Thy gentle hand stretched out
To keep my feet from falling.
I was athirst, and yet were near
Sweet Living Waters springing;
My soul in sighing did not hear
Glad angel voices singing.

I strove and struggled much to gain
What men call worth possessing,
And lost, nor ever found again,
The simple heart's sweet blessing;
A weary way alone I bore
That load with tears and sighing,
Now, at my feet, a useless store,
Dead leaves and stones are lying.

A long, long way, thro' stranger lands,
But now no more a turning,
And at the last with empty hands
And heart with quick shame burning,
Abject I stand; O God above,
My lips no prayer can fashion,
My only hope, O Lord of Love,
Is Thy Divine compassion.

SOPHIA STANSFIELD.

"AND EXALT US . . ."

FOR THE SUNDAY AFTER ASCENSION DAY

AT the Transfiguration, Peter and James and John saw the Saviour as He was to be after the Resurrection—in His glory and splendor.

We have all great moments of exaltation that shadow forth the reality of things to be—our visions, our dreams, our moments of understanding when we catch a clear view of the eternal verities.

What are the real things of life, after all? Surely not monthly salaries, cares and petty worries, plans for winning our daily bread, small vanities, or our poor triumphs or failures. But a vision, or a dream worth while? These last, endure.

What difference do the small things, which seem so weighty and important in the ordinary course of our lives, make to the world, or to others, or even to ourselves? Within a few years they are forgotten or have become without significance. But a poem or a song or a picture, while they may appear to be visionary and of so little worth to the hard-headed man of the world, nevertheless remain endued with life long after the hand that set them down has returned again to dust. Facts are stubborn things because they are real; but there are eternal realities as well as temporal.

And so to us all, whoever we may be, of whatever temperament, come the "great moments" when we see beyond the temporal into eternity.

Youth, love, maternity, and sorrow, for instance, are illuminators that spread before our eyes the things not ordinarily seen. To youth, with its vitality and sense of well-being, death is an absurdity and an impossibility. When the fire of that season courses through one's veins, all achievements seem possible, and the dreams and hopes of youth are so foolish and impractical! But what old man or woman, however rich or famous, would not sacrifice all to possess again the gifts of youth?

The love of a man for a maid, of a maid for a man; the sweet absurdity, the wild improbabilities, the unfulfillable demands! Yet, in love men and women lose themselves in each other, and thus find themselves, when self is forgotten in the yearning to serve and to spend and be spent. They may scoff who will, but young, impractical, impossible love is one of the great experiences which exalt us very near to "that place whither He is gone before."

What must be the thoughts of a mother as she looks down upon the warm little body that draws its life from her bosom? We have seen her eyes swim and melt into love itself; and her heart must expand until it fills all space with its throbbing; and she herself feels, no doubt, at one with the universal Love that begets! Men cannot know or understand all that fills a woman's heart; but that moment exalts a woman and lifts aside the curtain that veils the beyond.

In a great sorrow, a bereavement, or a bitter disappointment, we are drawn into the shadow of the Cross and find, as we can in no other way, the kinship of the Man of Sorrows. The pain of it all is great; but we may gain clarity of vision into the worthiness of life and all that is lacking in the world's toys.

In one way or another we all climb unto some mount of vision where we may discern the Lord. We are all lifted up and out of ourselves for no matter how brief a season; and these are the revealing hours by which God shows us the beauty and glory of the things eternal. We never forget them; for they are the abiding memories, recalled with the advent of every other great and noble experience that follows, whether in our own life or that of others. We read them into song and story, breathe them in with fleeting odors, see them again in painting or picture, and laugh or cry over them with the strains of all the music that we hear.

It is such as this that makes us one with universal humanity; and it is in such experience, common to us all, that the Risen One stands and knocks at the doors of our hearts. "If any man will open—"! O, God, exalt us unto the same place whither He has ascended, through Jesus Christ, our Lord. Amen.

R. DE O.

God desires us to live as close as we can to the life that Jesus Christ lived. That is the broad avenue to perfect happiness. Most of us know by experience that in proportion as we have followed Him, we have found happiness. And we know by still larger experience that as we turn away from Him the world gets dark, and life ceases to be worth living.—George Hodges.

BLUE MONDAY MUSINGS

* By Presbyter Ignotus *

WHAT a contrast between city and country, these soft May days! This morning, the almost intolerable din of New York floated in at my open windows; for even Gramercy Park, once so secluded, is beleaguered by the tumult of motor-trucks, sirens, rattling elevated trains, electric trams, and all the other noisy and noisome necessities of a great commercial centre. And now the sun sets over the green shoulder of Mt. Algo, with only the plashing of the water over the weir to break the stillness. A valley winds northwest along the brook which reaches the river just below the school; the churchyard is at the further end of the bridge, with the little granite church, built almost a century ago by the hands of the worshippers themselves; the thin spire of the meeting-house is a sort of finial at the other end of the village's single street, half a mile away; and there is a blessed vesper-hush that soothes more than ever music could. Presently, a hundred boys will be making the chapel resound with "Thy Kingdom come, O God," or, a little later, welcoming a victorious team with vociferous cheering. But it is a good exchange, this hush of sunset, for the turmoil of town—well worth the three hours of railway travel, surely.

In the winter, city-dwellers can shut out many of the city's shrieking voices. There is a delightful feeling of enclosure, as one turns his back upon the crowded streets, enters his own door, shuts and locks it, and draws up his easy-chair to a table with books, paper, and only a remote consciousness of the throng hurrying outside. To look out from the twentieth floor of a great modern hotel, through thick plate glass, and see what goes on far below, while hearing nothing, helps to interpret Emerson's

"tumultuous privacy of storm."

But with warmer weather, all this is impossible. Windows must be opened, and all Babel is let loose! Then the unfortunate whose lot is cast amid such clamor yearns for deserted by-ways, thick turf where the heaviest tread awakes no echo, and only the night wind in the tree tops to set the air vibrating.

THE LEAVES are a fortnight later than last year; they are just uncurling their delicate pale yellow-green in a sort of mist against the sky. If only spring lasted longer! But, now that it is here, we shall sleep and wake once or twice, and find ourselves in full summer again. Not that summer is unbeautiful; but spring is mysteriously significant, promising greater things than any earthly June has ever yet accomplished. There are hieroglyphics traced in the meadows by the first hepaticas; the color of the violets is symbolic; the arbutus' perfume reaches the inmost citadel of personality, reminding and revealing. The swift, sharp volley of thunder, as the black cloud drifts over the valley, riven now and again by zigzag flashes, is a royal salute, to herald Someone's coming. Whose?

THE SORRY laughter of a stale jest at "spring poets" has, perhaps, served to hold the eyes of some men, more sensitive to ridicule than to beauty. But woe has come to those who do not feel the essential wonder and glory of the earth's revival, as sacramental.

I saw for the first time, recently, the last great picture by a master painter whose fingers relaxed their hold on the brush a year ago. It is "The Return of Proserpine," and the artist has translated the old Greek myth into universal language. Radiant, she comes across the fields, treading so lightly that the daffodils scarcely bend under her sandals:

"Flowers laugh before her on their beds
And fragrance in her footing treads."

One sees the brown leaves and dead herbage of autumn quicken at her approach; but her eyes are looking upward, towards some good that does not yet appear, and it is as if some transparent cloud cast a luminous shadow over her—perhaps the memory of the underworld whence she has escaped, or the fore-knowledge of her return.

If "there is a budding morrow in midnight," so every

spring bears with her the premonishing of autumn; and that sense of transitoriness is doubtless part of her beauty. Only flowers that fade are worth while here: glass or wax reproductions are curious, never beautiful, whether bad or perfect. But one need not dwell overlong on that, when May is rounding into her consummation. Look, and be thankful!

I HAPPENED upon this little poem recently, written by a young Bryn Mawr graduate, Theresa Helburn, for the *Century*, which is worth preservation as a bit of strong, imaginative, and really interpretative writing. There is more in these eight lines than in some whole volumes of magazine verse:

"YOUTH

"You hear Youth laughing down green budding aisles,
You glimpse her dancing limbs, her hair of gold,
The care-free, sweet defiance of her smiles:
For you are old.

"But I can see her eyes grey with alarm,
Misty with longings that can find no tongue,
The hooded Future clutching at her arm:
For I am young."

MISSOURI is a lively state, evidently. Here are two *bona fide* clippings from the *Iron County Register* of Ironton, Mo., that ought to be preserved:

"A LETTER FROM MR. MEYERS

"Glover Mo., Iron Co. March 2. 1914
"Shirif Blue Ironton Mo.,

"SIR—What is the meaning of the advertisements in last week Register by Peter Abner. in regards to the good time he has had in the jail, this is the second or third time that I have seen a simelar peice in the paper, do you want to encourage crime? by letting the world know what a good treatment they will receive there instead of punishment. this County has more prisoners in the penniten, than any other per 1000 people, I have been told by two of my neighbors that there is no laws here, and I have seen none, the good people are so few here that they are hard to find, never let any sutch thing go into print again it is a shame, to live in sutch a community, there are so few that have any respect for law, and I find that there is very little law enforced.

"I am respectfully yours,

"HENRY G. MEYERS."

"SHERIFF BLUE REPLIES

"IRONTON, Mo., March 7, 1914.

"HENRY G. MEYERS, Glover, Mo.:

"SIR—Your impertinent letter of the 2nd inst. received and I will waste a two cent stamp requesting you to inform me since when you have become the DICTATOR of Iron County, and since when I am expected to receive any orders from you. I would imagine that you never read a paper, from the way you use the English language, and believe I would take a course in a primary school before criticising. The Grand Jury meets here the 4th week in April, and if you have a grievance, bring it before them and don't bother

"WM. M. BLUE, Sheriff."

THIS IS THE SECOND CLIPPING:

"Mr. Fred Geitz, Jr., of Ellington, Mo., who has been assisting in a Holiness meeting at Piedmont for several weeks past, writes the *Register* under date of November 19th: 'The meeting here has taken on a tremendous momentum, the glory coming down in every service, and people even getting converted in their homes. One man prayed in his corn crib for three hours this morning, and they sent for me to come at once, that he was dying. When I got there, seven or eight women, together with Bro. Abernathy, were praying. The poor fellow was rolling in the corn, screaming for mercy. In a few minutes he got salvation and shouted all over the place. There have been forty-seven conversions to date. The town is stirred. Have never witnessed anything like it. Men rolling off the benches under terrible conviction.'

HERE IS A DELIGHTFUL BIT OF ECCLESIOLOGY FROM THE NEWARK EVENING STAR OF APRIL 18TH:

"TO-MORROW, Low Sunday, or the Sunday next after Easter, the music in the churches of Newark will be sung in a key an octave lower than that of the Easter services. This is a custom which has obtained immemorially in Catholic and Episcopal churches."

NOTABLE DECLARATION OF ENGLISH BISHOPS

Upper House of Canterbury Convocation

Replies to Memorialists

OLDER RESOLUTIONS REAFFIRMED AND NEW
ACTION TAKEN

"Inasmuch as there is reason to believe that the minds of many members of the Church of England are perplexed and disquieted at the present time in regard to certain questions of Faith and Church Order, the Bishops of the Upper House of the Province of Canterbury feel it their duty to put forth the following resolutions:—

"1. We call attention to the Resolution which was passed in this House on May 10, 1905, as follows:—

"That this House is resolved to maintain unimpaired the Catholic Faith in the Holy Trinity and the Incarnation as contained in the Apostles' and Nicene Creeds and in the *Quicunque Vult*, and regards the Faith there presented, both in statements of doctrine and in statements of fact, as the necessary basis on which the teaching of the Church reposes."

"We further desire to direct attention afresh to the following Resolution, which was unanimously agreed to by the Bishops of the Anglican Communion attending the Lambeth Conference of 1908:—

"The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the Faith of the Church."

"2. These resolutions we desire solemnly to reaffirm, and in accordance therewith we express our deliberate judgment that the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation, and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of Word and Sacrament. At the same time, recognizing that our generation is called to face new problems raised by historical criticism, we are anxious not to lay unnecessary burdens upon consciences nor unduly to limit freedom of thought and inquiry, whether among clergy or among laity. We desire, therefore, to lay stress on the need of considerateness in dealing with that which is tentative and provisional in the thought and work of earnest and reverent students."

"3. With regard to other questions which have arisen and anxieties which have found expression, the Bishops of this House, desiring to forward as much as in them lies such unity among all Christian people as is according to the will of God, hereby affirm their adherence to, and their determination to maintain, as applicable to the whole Anglican Communion, the principle laid down in the preface to the *Ordinal*, namely, that 'No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted hereunto according to the Form hereafter following' [that is, the Form contained in the *Ordinal*], 'or hath had formerly Episcopal consecration or ordination.'"

The Living Church News Bureau
London, May 5, 1914

THE foregoing declaration comprises the voice of the Bishops of the Convocation of Canterbury in England, set forth at a session on April 28th. No dissenting vote was cast.

An interesting series of events led up to the vote. The Bishops dealt at the opening of their spring session with the important questions in relation to the Catholic Faith and to Church Order which have arisen again in view of the recrudescence Liberal and Evangelical Protestant movements. It will be recalled that the attention of Canterbury Upper House was urgently drawn to the extreme gravity of the situation by the Memorial from nearly seven hundred clergy in the diocese of London, which was presented to the House by the Bishop of London at the February sessions. Before the memorable debate began last week, quite an unprecedented number of appeals, representing the three-cornered conflict and reflecting different aspects of the controversy, were laid before the Bishops in Sacred Synod. The Archbishop presented a petition from the National Church League, with some 45,000 signatures. So far as the following clause is concerned, all good Churchmen can agree with Evangelicals, but not as regards the Protestantizing position declared in other parts of the petition:

"That the statements of the Creeds commonly called the Apostles' Creed and the Nicene Creed may be proved by most certain warrants of Holy Scripture, and that it is incumbent upon every member of our Church to believe that our Lord and Saviour Jesus Christ, the only begotten Son of God, born of a pure Virgin, made upon the Cross (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world: and did truly rise again from the dead."

The Archbishop also presented the following petition which had been sent to him, signed by seventeen members of Parliament, including Mr. Ian Malcolm, Lord Robert Cecil, Lord Hugh Cecil, Mr. Ormsby Gore, Mr. A. G. Boscowen, Mr. Evelyn Cecil, and Lord Wolmer:

"We, the undersigned laymen, desire at the present moment to acquaint your Grace with our conviction that it is essential to the interests of the Church that our rulers should not allow it to remain in doubt whether or not an ordained minister of the English Church is free to continue to exercise his ministry after he has deliberately come to the conclusion that any historical statement of the Apostles' and Nicene Creeds is not true. We therefore approach your Grace with the earnest hope that it will be found possible without delay for Churchmen to reassure Churchmen on this point."

Petitions almost identical in terms with the Memorial presented by the Bishop of London in February, and signed by influential Churchmen in their respective dioceses, were presented by the Bishops of Worcester, Oxford, Truro, and Hereford. The Worcester petition was signed by twenty-seven Rural Deans and more than half of the clergy, and the Bishop was convinced that any disregard of it would have a deplorable result. That from the Oxford diocese was signed by 529 of the clergy, and the Bishop had no doubt that they would wish him to endorse what the Bishop of Worcester had said in regard to the matter. The Bishop of Truro said the petition, or rather Memorial, from his diocese was signed by all the Archdeacons, three Residentiary Canons, two-thirds of the other Canons, and three-quarters of the Rural Deans, besides more than half of the clergy. The Bishop of Hereford was obliged to admit that the petition from his diocese was signed by 200 incumbents, about half the total beneficed clergy. He had given them to understand that he profoundly disagreed with some of the statements in it. The Bishop of London presented a petition from about 6,000 communicants in his diocese, identical in terms with the first read by the Archbishop. He desired to state that he disagreed with a certain paragraph. The Bishop of Southwark acted in a similar capacity on behalf of the Churchmen's Union, a society of the most rationalistic Latitudinarians, and of some other Liberals, including even Divinity Professors. These two petitions pressed alike for what is so sophistically called "intellectual freedom in the Church." The first two clauses of the C. U. petition contravene the Catholic principle of Episcopacy being of the *esse* of the Church. The other four clauses were still more distinctive of Liberal Protestantism, and would substitute infallibility of private judgment for the Infallibility of the Church in the interpretation of Holy Scripture and of the sacred facts set forth in the Creeds embodying the Church's Faith. This petition was signed by, among others: Sir C. Q. Dyke Acland, Canon Rashdall (Hereford), Professor Percy Gardner (Oxford), Canon Glazebrook (Ely), Professor Kiropp Lake and Archdeacon Lilley (Hereford). The other petition, identical in terms with clauses 3 to 6 in the C. U. petition, were signed by the following, among others: Bishop Boyd Carpenter (Westminster), the Deans of St. Paul's, Hereford, Lincoln, Norwich, Worcester, and Salisbury, Professors Sanday and Watson (Oxford), Professors Burkitt, Baker, and Barnes (Cambridge), Canon Wilson (Worcester), Canon Charles (Westminster), Canon Capes (Hereford), the Headmaster of Westminster, and the President of Trinity College, Oxford.

The Bishop of London introduced the grave subject of the attacks on the Faith and Apostolic Order of the Church by submitting the resolutions that were finally adopted and that are printed at the head of this Letter.

The Bishop said he had never known a more widespread desire for the voice of the Episcopate to be heard than to-day. With reference to the Memorial he had presented at the February sessions, he had been anxious to find out in more detail the grounds on which his clergy were so gravely distressed. He had written to one of the principal signatories, and had found that what stood out among all others was the book entitled *The Eschatology of Jesus*, written by a clergyman of the English Church. It was not only this book that the Memorial was aimed at, it was the widespread teaching in magazines and elsewhere that was apparently becoming so dangerous. And in the case of accredited teachers one was bound to ask, "Is it allowable to teach the Creeds in this way in the Church of England?" He was not asking, any more than the Bishop of Oxford in his published letter asked, that the rulers of the Church should engage in a series of prosecutions for heresy. Nor did he ask their Lordships for a single moment to deprecate study. The characteristic of many of these books, however, was that study always seemed to result in one conclusion. He felt as he read them that they were biased by a philosophical dislike of miracles. He

turned from them to the works of such great scholars as Lightfoot and Westcott "like a thirsty man to springs of living water." What then, did he invite their Lordships to do? He invited them to say that such language as that he had described when it amounted to "the denial of any of the historical facts stated in the Creeds, goes beyond the limits of legitimate interpretation and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of Word and Sacrament." To-day they stood at the crossways. If they were told they fought for an "iota" their reply was that they were "in good company with the Fathers of Nicæa."

As to the third resolution, he expected that to be accepted by every one. He felt sure that few of their Lordships would hesitate to affirm their adherence to and their determination to maintain the principle in the Preface to the Ordinal. Whatever might be said in theory, this principle was in practice maintained by all the Evangelical clergy in the diocese of London, for he had never known an instance when he had been even asked to allow an unepiscopally ordained minister to celebrate the Holy Communion. And it was a matter of common knowledge, said the Bishop of London, "that whereas no Greek or Roman priests were reordained, the ministers of every denomination submitted to Episcopal ordination before they were allowed to minister in our churches." (Applause.) It was then with a deep sense of the gravity of the occasion, but with a firm hope of an unanimous decision, that he submitted these resolutions. (Applause.)

The BISHOP OF NORWICH, in seconding, said the line must be drawn somewhere or else they might find future generations desiring to make the Incarnation itself one of the points in regard to which Bishops should not express themselves. When one of the memorials (that of the C. U. and of the other group of Liberals) spoke of those who were opposed to a momentarily dominant opinion, he should have thought that some of the views advanced by some of the memorialists "might rather be so characterized than they who claimed to be the heirs of the Faith of the past with centuries and centuries of history and saintly lives inspired by the Faith behind them." (Applause.)

The BISHOP OF HEREFORD moved the following amendment:

"In regard to the questions of Faith and Church Order which have been brought before us by certain Memorials of clergy and other Church people, we are of opinion, after carefully considering the appeals thus made to us, that the Bishops, whilst earnestly sympathizing with the anxiety and distress of those who thus appeal, would not be serving the highest and best interests of the Church by issuing any fresh declaration at the present time, experience having shown that such declarations are not the wisest or most convincing means of upholding the Faith in Christ our Lord, and encouraging a reverent and truth-seeking study of Holy Scripture."

The Bishop (Dr. Percival) regretted that members of the section of the Church which was largely represented among the memorialists, such as the Bishop of Zanzibar and his supporters, should be endeavoring now "to shut the door against the comprehensive spirit in the Church by which they had profited so long and so much." As to the ancient Creeds, the Bishop said that, though they had served the Church well, "they could not be taken in the twentieth century as the absolute and final form of religious belief."

It must have come to the Upper House with a painful shock and with profound regret, as it undoubtedly has to the great body of the faithful that "Hereford" should have found a supporter and seconder in a successor to St. Hugh in the venerable See of Lincoln. The Bishop (Dr. Hicks) said he did not wish to commit himself to all the words uttered by the mover of the amendment, but he deprecated the Bishops making any fresh declaration at this time. He believed the men who might be called "The English Modernists" were not unsettling the Faith but interpreting it and making it clear to "the modern man," and within a generation they would be looked back to "as men who helped to build up the Faith of the English Church."

The BISHOP OF WINCHESTER pointed out that there were two great principles to be considered: there was the principle of faithfulness on the part of the Church, and on the part of the Bishops, on behalf of the Church, to the trust which they had inherited and which was upon them. Then there was the principle of faithfulness to the freedom of thought and of learning. As to whether there should be a declaration at this time, for his own part he would candidly say he did not like declarations, and if he came to them it was because he was driven or constrained to. He was obliged to say, rather reluctantly, that this was a time when the Bishops ought to speak out. He intimated that the Bishop of London's resolutions were the result of a very careful and deliberate and mutually considerate discussion on the part of some of those inside the House and a little beyond it who were most authoritative on the matter. He could not think that the Faith they had inherited "bore clipping." This was a question really not of historical criticism, but of the whole method of Divine revelation. The truth of the Incarnation was greater than the evidence which supported it in this or that particular. As to the Virgin Birth, they were running "very great risk of impairing Catholic Truth of a fundamental kind" if they threw doubt upon the method by which the Incarnation came into the world. He was brought to the conclusion

that they ought to have the proposed declaration, and he honestly believed that it would make for real freedom.

The BISHOP OF the new see of CHELMSFORD, in a speech less philosophic in view than the Bishop of Winchester's, but perhaps more effective to the Church public, dealt with the matter from two points of view: first, as to how certain recent publications had affected the "street corner infidel"; and secondly, the effect which they had on the parochial clergy in their preaching. The appeal of unbelievers at the street corners was not now to the names of Voltaire, Paine, and Bradlaugh, but to those of writers who were professedly connected with the Christian Church. If they were going to be tender to the "scholars" at the expense of undermining the faith of a thousand of their fellow-countrymen it was a matter for serious consideration. (Applause.) As to the preaching of non-miraculous Christianity, did it bring any man into Christ's Kingdom? It was for that purpose the Church stood and for what they were sent. The Bishops should reassure the minds of the people and let them know that they would not allow without protest what was practically "the springing up of a Unitarian body in their midst."

The BISHOP OF OXFORD heartily associated himself with what had been said by his brother of Chelmsford. He joined issue with the Bishop of Lincoln as regards Episcopal declarations being futile. He took one single instance—that of the Colenso case. The whole structure of the South African Church and the principles upon which it had been built up and its witness to the Faith were very largely the outcome of the particular form of resistance to the views represented by Dr. Colenso. He was sure it was impossible that a Church which desired to be called Catholic, and to maintain itself as a Church of the people and not of the scholars only, could maintain itself or do its business without Episcopal declarations. Addressing his critics outside the House, he said there was a temper of mind which he found it extremely difficult to appreciate intellectually, and that was the temper of mind that thought one could in any kind of sense maintain the faith of the Creeds while dissolving the faith in the miraculous facts. He believed they had got to concern themselves with principles, and the principle which denied the historical reality of miracles was a principle "which was in the most fundamental sense disruptive of Christianity," and one with regard to which they had got to maintain a struggle "as thorough as that which of old the Church had rightly maintained with Arius."

The Bishop of Ely thought they would be failing in their duty if at the present time they kept silence. A large liberty of thought and expression should be allowed, but the Creeds set the clear boundary to every man as an officer of the Church which had for its basis the Historic Faith.

The Bishops of St. Albans and Gloucester supported the resolutions. The Bishop of Southwark associated himself with the Bishops of Hereford and Lincoln.

THE ARCHBISHOP, in closing the discussion, intimated that he was prepared to give his adherence to the resolutions. To the man who said that he recognized that the Faith of the Church of which he was a minister rested upon a great basis of historic as well as doctrinal truth, but denied the truth of that part reproduced in the Creeds, they said, "Hold, consider your position as an accredited spokesman claiming the Church's authority to teach." They were clear that there must be some limit in the matter. There was a danger of lax and arbitrary expression of adherence not confined to any particular branch of study. He would remind those who had petitioned that some of them might also be called upon to be reminded that there was a corresponding danger of insincerity of profession as to their doctrine and their views.

The Bishop of Hereford's amendment was rejected by 24 votes to 3, the Bishops of Hereford, Lincoln, and Southwark alone voting for it. The Bishop of Bath and Wells then appealed for a unanimous vote on resolutions 1 and 2, and on these being put, 25 of their Lordships voted for them—the Bishop of Southwark having now separated himself from the Bishops of Hereford and Lincoln—and as the two latter Bishops abstained from voting, the resolutions were adopted *nem. con.* The third resolution was then carried.

A committee of Bishops was appointed by the Archbishop to consider the question of the powers of the Bishops with respect to enforcing upon negligent clergy of the Presbyterate the better observance of full pastoral obligations.

J. G. HALL

I FIND that while faith is steady nothing can disquiet me, and when faith totters nothing can establish me. If I ramble out among means and creatures, I am presently lost, and can come to no end. But if I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast beforehand, but to walk with God by the day. Keep close to God, and then you need fear nothing. Maintain secret and intimate acquaintance with Him, and then a little of the creature will go a great way. Crowd not religion into a corner of the day. Would men spend those hours they wear out in plots and devices in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort.—Joseph Eliot, 1664.

NEW BISHOP APPOINTED FOR BRISTOL

Bishop Suffragan of Jarrow to be Translated

BENEDICTION OF BENEDICTINE HOUSE
AT PERSHOREThe Living Church News Bureau
London, May 5, 1914

THE Bishop Suffragan of Jarrow (the Rt. Rev. Dr. Nickson) has been nominated to be the new Bishop of Bristol. When the present Bishop of Winchester was translated from Southwark, Bishop Nickson was selected to succeed him, but a breakdown in health obliged the Bishop to withdraw his acceptance of the See. After a few months of rest, however, he recovered.

The benediction of the house of the Community of St. Benedict at Pershore took place on the Feast of St. Philip and

Benedictine House Blessed St. James. The Bishop of Worcester was attended by the Archdeacon of Warwick and Canon Ismay. After the ceremony was over, the Bishop, who had removed his cope, mitre, and gloves, was confronted by two Kensitites of the Protestant Truth Society, who made a written protest against the Bishop's presence to bless this house of monks. In the *Diocesan Magazine* for May the Bishop of Worcester expressed his belief that the English Church would be enriched by the existence of such Communities if they were as loyal to the Church as the Pershore Benedictines.

J. G. HALL.

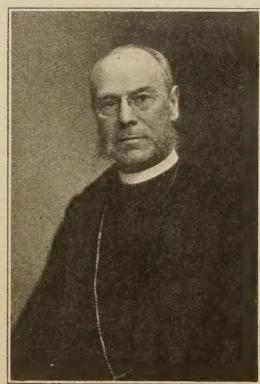
NEW YORK SUBURBAN CHURCH DEDICATED

Notable Function at St. John's Church, Pleasantville

OTHER NOTES OF CITY AND DIOCESE

New York Office of The Living Church
37 East 28th St.
New York, May 18, 1914

THE new edifice of St. John's Church, Pleasantville, was dedicated by the Suffragan Bishop on Thursday morning, May 7th, in a service of great beauty, dignity, and impressiveness. The Bishop and clergy robed at the rectory and moved to the church, where they joined the choir on entering. There



REV. STEPHEN F. HOLMES

After the services, the clergy and invited guests and many parishioners were entertained by the vestry at a luncheon and reception, given at the residence of Mr. and Mrs. Thos. C. Bell, next door to the church.

Services of the Church were inaugurated in Pleasantville by the Rev. Dr. R. W. Harris, rector of Grace Church, White Plains, and were first conducted in a school house. The incorporation of the parish followed on September 19, 1853. The missionary zeal of Dr. Harris soon brought about the purchase of a lot on the main road in Pleasantville, and a frame building was shortly erected. This building was consecrated on September 22, 1855. General Alexander Hamilton, as lay reader, conducted services for a time. The late

Rev. Benjamin F. Hall, who became rector about 1880, served until July 1, 1894. On August 1, 1894, the Rev. Stephen F. Holmes, the present rector, assumed charge of the parish.

The undesirability of the location of the old church becoming evident, a new site was secured in 1905 and the present edifice has since been erected.

Many gifts, memorial and otherwise, have signalized the entrance into the new house of worship. St. Thomas' Church, New York City, donated all the pews, both for congregation and choir.

St. Stephen's College holds its fifty-fourth commencement on Wednesday, June 10th, with the usual exercises on the preceding St. Stephen's Church, on Wednesday, April 22nd, the Rev. Dr. Arthur Ritchie (rector), the Rev. C. Philip A. Burnett (curate), and the men's Church, Philadelphia, and the baccalaureate sermon in the afternoon by Rev. Milo H. Gates, D.D., vicar of the chapel of the Intercession, New York. The missionary sermon is given on Tuesday by the Rev. Lewis G. Morris, rector of All Saints' Church, Worcester, Mass.

Mr. Charles Frederick Zabriskie, senior warden of St. Ignatius Church, died Monday, April 20th. The funeral was held in St. Ignatius' Church, on Wednesday, April 22nd, the Rev. Dr. Arthur Ritchie (rector), the Rev. C. Philip A. Burnett (curate), and the Rev. C. S. Hutchinson, rector of St. Clement's Church, officiating. The parish choir was present and assisted. Interment was made in Trinity cemetery.

BISHOP BRENT DECLINES NEW JERSEY ELECTION

THE following cablegram from Bishop Brent declining his election as Bishop of New Jersey has been received at the Church Missions House:

"Advise New Jersey decline election. Consider myself pledged more work, relying on Christian America's support."

WHATSOEVER

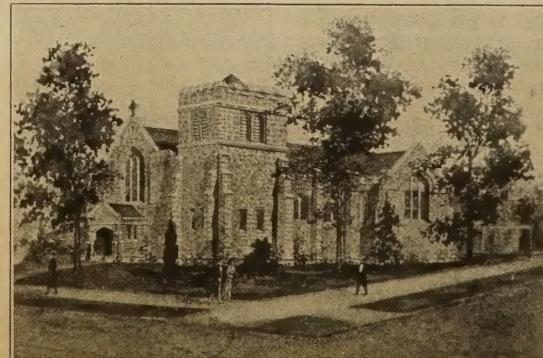
MANY good men would limit our petitions to God to prayer for spiritual gifts, but our Lord places no limit upon prayer.

Of course it is self-limited to that which is good, by the divine nature of which we are partakers if we are "His offspring." God cannot grant and we cannot ask for anything which is not good, but whether our needs are spiritual or material, we need not hesitate to ask for their supply.

We may in ignorance ask for what we want rather than for what we need, but if we place ourselves absolutely in our Father's hands and seek the kingdom of heaven first, He says Himself that all our needs shall be supplied. And when we pray, not knowing exactly what is right, the Holy Spirit supplements our prayers with His own intercession.

The relation of Father and child is such that the Father willingly, lovingly, provides without asking, all that the child essentially needs, but that does not preclude the dear pleasure of granting special requests of the child; and while the child is always aware that the Father is giving everything, there is a special joy and closeness of affection in the expression of the loving response to those especial requests. No one who has asked for a special gift, whether spiritual or material, and has seen the answer come from perhaps a most unlikely quarter, can doubt the reality and the lawfulness of our Lord's permissions.

If we receive not what we ask for, we are told plainly enough that it was because we asked amiss from selfish motives. Our Lord's supreme promise is, of course, the gift of the Holy Spirit, and under the guidance of the Spirit we shall ask for nothing selfishly, for nothing which shall deprive another of God's children of what he needs, but only for those good gifts which shall increase our usefulness in the family of God. Whether the good gifts are spiritual or material matters not since God is the Creator of both.



ST. JOHN'S CHURCH, PLEASANTVILLE, N. Y.

PHILADELPHIA CHURCH OBSERVES SEMI-CENTENNIAL

Free Church of St. John's Completes Fifty Years of
Parochial Life

OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, May 18, 1914

THE Free Church of St. John (Rev. W. Jansen, rector), is celebrating its fiftieth anniversary. In 1864 the church was admitted into union with the convention. On Sunday morning there was a corporate celebration of the Holy Communion for all the guilds and societies, when the sermon was preached by the Rev. Samuel Kelly, a former rector. The Rev. Edwin S. Carson preached in the evening. On Monday evening a meeting of all the parish organizations was held, when the reports were read by the various secretaries. Throughout the week the celebration was continued with great enthusiasm. This parish has met with wonderful success in spite of all kinds of difficulties. It has one of the largest Sunday schools in the diocese, and at its men's meetings, which are held monthly, from fifty to one hundred men are present.

The Rev. E. Cresson McHenry, acting superintendent of the City Mission, received word that a number of the Indians in the

**A Service
For Indians** Wild West show now visiting this city are

Churchmen. With the aid of the Rev. T. William Davidson he held services in one of the largest of the Indian tents on the grounds. Mr. Davidson celebrated the Holy Communion and Mr. McHenry, with the aid of an interpreter, addressed the Indians and told them that he wanted to help them all he could during their sojourn here, and that he intended to send word to some representative body of the Church in the next city to which they would go. The chief replied in a very happy way.

The Rev. J. Andrews Harris, D.D., who has been rector of St. Paul's Church, Chestnut Hill, for fifty years, and minister in charge

**Rev. Dr. Harris
Retires** for one year previous, has sent his resignation to the vestry. The retirement of Dr. Harris from active work will cause sadness to many, who recognize the sterling worth of his long ministry.

The scheme of decoration in the Church of the Saviour is nearly complete. A window has recently been unveiled and dedicated "In

**Memorial
Windows** Loving Memory of Charles L. Thurlow and James Abbot Thurlow." This window is one of the finest specimens of the Hardman Studios and represents Christ in the attitude of saying, "Come unto Me all ye that travail and are heavy laden." To complete the scheme a rose window in the west end and two side lights are soon to be provided by a prominent Philadelphian.

At the May meeting of the convocation of West Philadelphia it was discovered that the substitution of the new Canon 8 left the

**West Philadelphia
Convocation** convocation without organization and officers. The names of the Rev. S. Lord Gilberson and the Rev. Robert Johnston, D.D., were sug-

gested for the office of Dean. Dr. Johnston withdrew his name in favor of Mr. Gilberson and urged that he be reelected. This is the beginning of the twelfth year of service in this position for Mr. Gilberson. A missionary committee, consisting of six members instead of three as heretofore, were also elected. The missionary budget was presented, and included a large sum for the maintenance of racial work in the convocation. Under the resolution of the convention these amounts are to be used for salaries only. The salaries of the missionaries were increased to \$1,500, to meet the requirement of the new canon as adopted by the convention. The reports of the missionaries were most encouraging. At two points new church buildings were reported as nearly complete; at others marked improvements in fabric and spiritual work were also reported. After the supper, given by the ladies of the Chapel of the Mediator, a general discussion was held on the impressions of the recent convention. It was decided that the convocational fair, which has become a feature of this convocation, should be held this year in the parish of the Church of the Holy Comforter.

For some years the sextons of this diocese have had an organization which has been doing a quiet but effective work. It was created

**Organization
For Sextons** for the purpose of bringing the men together for mutual help and information. At the meetings papers are read and discussed upon some department of their work. Questions of heating, lighting, and ventilation are studied, and everything that will contribute to the efficiency of their work is taken up. An effort is also made to keep men in need of employment, and parishes in need of sextons, in touch with each other. At the annual meeting held last week, after supper, which was served in the parish house of the church in Bryn Mawr, the usual papers were read, and a service was held.

At the meeting of the Church Club, held Monday evening in

the Church House, Mr. R. Francis Wood was elected president, C. L. S. Tingley, first vice-president, Samuel F. Houston, second vice-president, and Henry Elects Officers Powell, corresponding secretary. Bishops Rhinelander and Garland made addresses. It was decided to enlarge the scope of the work of the club, and for that purpose the Board of Governors was authorized to appoint a committee to consider means for furthering personal missionary work.

The annual meeting of the Daughters of the King was held in St. Andrew's Church on Tuesday afternoon and evening. Mrs. Henry Arndt, the president, who has been ill for

**Daughters Of
The King** some months, was able to be present and preside at the meetings. Owing to a change in the constitution, which provided for the annual meeting to be held in May but left the election of officers to remain in November, the officers elected last November continued in office until the close of their year. The reports from all the chapters were encouraging, those from St. Barnabas' and the Church of the Redemption being especially good. A feature of the former was the report of a special case of restoration of a woman in the parish to good life and Christian duty as a result of the efforts of the chapter. The latter chapter told of a self-denial from which a large sum for the new church building was realized. After a bountiful supper, served in the parish house, the service in the evening was held in the church. The Rev. Charles Henry Arndt took the place of Dr. Washburn, the regularly appointed preacher, who was unable to be present. Mr. Arndt claimed the interest of the congregation throughout a strong talk on "Do this in remembrance of Me." He said that Christ's disciples all felt that they were too good for the service which He had performed in the washing of feet. But He showed them that any service, no matter how humble, was a great and exalted one when done for Christ. Giving one's self for others is great, it matters not how small the service, if it is done for His sake.

CHURCH CO-OPERATION WITH STUDENT MOVEMENT

An important step in relating the Church to the great Student Movement of North America and the World's Student Christian Federation, has been taken in the appointment of the Rev. Paul Micou, M.A., to the position of Eastern Field Secretary of the Student Department of the International Committee of Young Men's Christian Associations, with oversight of the voluntary religious activities in schools, colleges, and universities which have organized Associations, from the borders of Indiana and Virginia to Canada. This is in response to an appeal to the General Board of Religious Education to nominate one of our younger clergy for this responsible position in the most important section of our nation. Mr. Micou was selected by the International Committee because of the service he has rendered them in part time work during the past year as secretary for the theological seminaries, which post he will continue to hold temporarily in connection with his new work. The General Board of Religious Education at its meeting in New York on April 29th passed the following resolution:

"That the General Board of Religious Education has heard with satisfaction of the appointment of the Rev. Paul Micou as Church representative on the International Committee of Young Men's Christian Associations as Field Secretary, and commands him to the Collegiate Department for the office of Counselor."

There are analogies to Mr. Micou's appointment in the British Student Movement, of which the Rev. Tissington Tatlow of the staff of the Bishop of London is General Secretary, and the Rev. Philip Lloyd of Oxford is Theological Seminary Secretary. That the Anglican Communion in this country can render the same great contribution to the Student Movement which it has made in Great Britain is the belief on which the International Committee has acted in appealing to the Church to place a man on its staff for full time.

Mr. Micou will be ordained to the priesthood by Bishop Rhinelander on Trinity Sunday, and will remain canonically connected with the diocese of Pennsylvania. He is a graduate of the University of Virginia and the Virginia Theological Seminary, of which institution his father was a Professor, as previously he had been at the Philadelphia Divinity School. Thus Mr. Micou has had much connection with theological seminaries, and his experience as a teacher in a preparatory school has given him a sympathetic understanding of school life. During the past year he has been curate at the Church of the Redeemer at Bryn Mawr, Pennsylvania, where his chief work has been among the schools and colleges of that community.

MANY EVENTS IN CHICAGO

Clergy Attend Deanery Meeting at Christ Church

G. F. S., B. S. A. AND OTHER BODIES
ARE ACTIVEThe Living Church News Bureau
Chicago, May 18, 1914

DESPITE the rush and pressure which are usually incidental to parish life during pre-convention days, there was a good attendance at the 162nd chapter meeting of the Northeastern deanery, at Christ Church, Woodlawn, on Tuesday morning and afternoon, May 12th. The paper of the morning, given under the auspices of the "Civic Topics" committee, was by Mr. Carl B. Rodin, assistant librarian of the Chicago Public Library, and a member of the vestry of St. Peter's Church. His theme was "What Chicago People are Reading." At the close of the address, a committee was appointed to select a list of books about the Church, and to solicit funds from the clergy and laity in order to equip the Public Library with as many of these Church books as possible, and also to inform the Church people of the diocese that these books are to be found in the Public Library. There were several guests present at the meeting, among them being the Lord Bishop of Aberdeen and Orkney, and his chaplain, the Rev. Dr. Biggs of Oxford, England. Delightful addresses were made by these distinguished visitors during the luncheon which followed the morning's paper. The address of the afternoon was by the Rev. Professor Leicester C. Lewis, of the Western Theological Seminary, his theme being "Contemporaneous Philosophy in Modern History Writing." It was a valuable paper, the leading point being that the emphasis in modern writing of history is being laid on the social aspect of events, rather than on their individual or even merely political features and influence.

At the annual Literature Conference of the G. F. S., held lately at St. Andrew's Church, there were ten papers handed in, six of them being by members of St. Andrew's branch of the G. F. S. Prizes were awarded to Miss Rosina Koetschau, of the Church of the Ascension, and to Miss Rose Love, of St. Martin's, Austin. Miss Lillian Bailey and Miss Julia Mencl, both of St. Andrew's, received honorable mention. The contest was very close, and the papers of great excellence. This is only one of the many features of the fine work which is being carried on by the Girls' Friendly Society. At this meeting addresses were made by Mrs. Gregory, the diocesan president, and by the Rev. F. E. Wilson, rector of St. Andrew's parish.

On Monday evening, May 11th, there was a meeting of the Brotherhood of St. Andrew, at the Church Club rooms, to elect officers of the local assembly for the new year. Mr. J. Lawrence Houghteling, of St. James', Chicago, was elected chairman; Mr. Wilmer M. Hammond, of La Grange, vice-chairman; Mr. William C. Sonnen, of St. Matthew's, Evanston, secretary; Mr. Frederick P. Veith, from Grace, Hinsdale, treasurer, and the Rev. Leslie F. Potter, rector of St. Simon's, Chicago, chaplain. The annual meeting of the local assembly of the Brotherhood was held at St. Andrew's on Wednesday. A further account will be given in next week's letter.

On Monday, May 25th, there will be an important meeting held at 10:30 a. m. in the Y. M. C. A. building at 19 South La Salle

Next Monday's Meeting in the Public Schools," and the addresses will be by the Hon. W. E. Church, formerly of the Supreme Court of South Dakota, and by Mr. Thomas E. D. Bradley, formerly of the faculty of the Kent College of Law, Chicago. These eminent lawyers will present briefs upon the legal questions involved under the recent adverse decision of the Illinois supreme court. Both men and women are invited to the meeting.

The North Shore Sunday School Institute held its May meeting in the midst of a pouring rain, at St. Simon's, Sheridan Park, with

North Shore S. S. Institute the splendid attendance of over 245 clergy, officers, and teachers. Three addresses were given at the evening session. Mr. Stacey spoke on "Sunday School Finance," the Rev. Dr. Page on "Sunday School Services," the Rev. George Craig Stewart on "Memory Work." All these addresses were valuable and helpful.

An unusually delightful reception was held in the parish house of the Church of the Redeemer on Wednesday evening, May 13th,

Reception to Mr. and Mrs. Mackay for Mr. and Mrs. Francis A. Mackay, to signalize Mr. Mackay's tenth anniversary as organist and choirmaster of the parish. Mr. W. B. Carpenter, the choirwarden, made the presentation address which accompanied the gift of a gold ring to Mr. Mackay, and of a

large chest of table silver to Mr. and Mrs. Mackay. The attendance was large.

The closing meeting for the current year held by the Federation of Women of the Church of the Redeemer, brought out a large attendance, on May 13th. The address of the Federation of Churchwomen afternoon was by Mrs. J. H. Hopkins, who was reelected president, and who reported that the Federation had enrolled 223 members during the year. The recent Easter offering paid off the debt resting on the Church of the Redeemer, and Bishop Anderson is to consecrate the Church on the morning of Whitsunday, at 11 o'clock. There will be four celebrations of the Holy Eucharist that morning, and a Solemn Evensong, with procession and Solemn Te Deum, at 7:30 p. m.

A meeting of the diocesan Social Service Commission was held at the City Club on Monday, May 11th, Dean Sumner presiding.

Data for Annual Report The data for the annual report to the diocesan convention were discussed. The diocesan secretary has been very busy ever since January 1st, when her work practically began, and the results will be evident in more than one parochial report. She has also done considerable work in diocesan circles, such as in connection with the Lenten noon-day services, etc.

St. Thomas' Church, the Rev. J. B. Massiah, priest in charge, has added a Paschal Candle this year to its ornaments; this, with two torch-holders, being given as memorials to the late Mr. and Mrs. J. W. Williams, of the parish from a provision found in the will of Mr. Williams.

Rarely have any guests been welcomed to the diocese of Chicago who have brought a more gracious message or have aroused a kindlier interest than the Lord Bishop of Aberdeen and Orkney, the Rt. Rev. Dr. Mitchell, and his chaplain, the Rev. Dr. Biggs, of Oxford, who have visited our diocese during the current ten days, centering around the Hale Lectures on Scottish Church History. The lectures have been exceedingly illuminating. There have been a number of social gatherings for the Bishop and his chaplain, among them being a luncheon at the Quadrangle Club of the University of Chicago, given by Dean Angell, the acting president of the university.

Mr. F. F. Ainsworth, the treasurer of the diocese, reported at the May meeting of the diocesan Board of Missions, on the 14th, that the receipts for diocesan missions had been larger than usual this year, and that the treasury is in a more satisfactory condition than at this time a year ago. Active efforts are being made to bring out a large number of guests at the annual convention dinner of the Church Club, at the Hotel Auditorium, on the evening of Tuesday, May 26th, the first day of the diocesan convention. It will be a "dollar dinner," and well worth attending.

IN HONOR OF BISHOP TUTTLE

RESOLUTIONS OF NORTH DAKOTA MISSIONARY CONVOCATION

WHEREAS, The Rt. Rev. Daniel Sylvester Tuttle will in 1916 celebrate the fiftieth anniversary of his consecration as a Missionary Bishop; and,

WHEREAS, The General Convention of the Church in 1916 will be held in his see city of St. Louis; therefore be it

Resolved, That we, the clerical and lay delegates of the thirtieth convocation of the Missionary District of North Dakota invite the American Church to join us in arranging a suitable thank offering for the marvelous life and work of this wonderful Churchman and glorious American. We would suggest that this memorial be the endowment of such part of General missionary work or of the General Clergy Relief Fund as Bishop Tuttle may elect; that it be known as the Bishop Tuttle Memorial Endowment; and that the amount to be striven for be not less than \$50,000, this thank offering to be presented at the opening service of the General Convention of 1916.

Be it Further Resolved, That we of North Dakota do pledge \$1,000 for the purpose of this memorial.

GEORGE J. CHILDS, *Secretary*.

JUST AS in prayer it is not we who momentarily catch His attention, but He ours, so when we fail to hear His voice, it is not because He is not speaking so much as that we are not listening. We must recognize that all things are in God and that God is in all things, and we must learn to be very attentive, in order to hear God speaking in His ordinary tone without any special accent. A man must not stop listening any more than praying when he rises from his knees. No one questions the need of times of formal address to God, but few admit in any practical way the need of quiet waiting upon God, gazing into His face, feeling for His hand, listening for His voice. "I will hearken what the Lord God will say concerning me." God has special confidences for each soul. Indeed, it would seem as though the deepest truths came only in moments of profound devotional silence and contemplation.—Charles H. Brent.

Meeting of the Board of Missions

PERHAPS no meeting of the Board of Missions, New York, May 14th, since its reorganization in 1910, has faced such serious problems as confronted that body when it met on May 13th, to make the appropriations for the next fiscal year. On the two preceding days the Executive Committee had been in session and had with great care and prudence prepared the work to be done by the Board. It was significant of the deep sense of responsibility felt by those concerned that there was the fullest attendance yet recorded, both at the sessions of the Executive Committee and the Board itself. East and West, North and South, were represented, thirty-seven out of a possible forty-eight being present.

At 10 o'clock the president celebrated the Holy Communion in the chapel of the Church Missions House, at which time special remembrance was made of the Rev. Dr. Clark of Richmond, Va., editor of the *Southern Churchman*, a long-time member of the Board, who died on April 29th.

On assembling for the opening session, the president announced that he should not delay the Board's business by any statement of his own, but wished to call attention to the fact that in accordance with the desire of the Board frequently and earnestly expressed, a commission, consisting of the Rev. F. J. Clark, recording secretary, and Dr. J. H. Dillard, had at last been secured to visit Liberia. These gentlemen expect to sail at the end of the summer.

The utmost interest centered in the report of the treasurer. The slow but steady decline in the volume of the offerings during the last four months had naturally created a feeling of deep anxiety; with intense relief, therefore, the Board greeted the information that not only had the decline been checked, but that by a splendid rally since Easter, the Church had regained the lost ground. While apparently we were \$52,000 behind the record of May 1, 1913, we were actually \$21,000 ahead of last year after allowing for a difference of three weeks in the date of Easter. While this was cause for thankfulness it does not necessarily indicate that we can reasonably hope to close the year without a deficit, inasmuch as the appropriations in force at this time are \$70,000 larger than they were one year ago. With these matters in mind the Board addressed itself to the duties at hand.

The budget of business prepared by the Executive committee was then presented. The majority of it had received final action in the committee, among which the following items appeared:

The Rev. W. H. Lumpkin was appointed as a missionary in Alaska. The Rev. Conrad H. Goodwin was appointed to Hankow, China, and Mr. H. P. Sailor to the District of Shanghai. The Rev. John Robinson, for forty-five years a missionary among the Sioux in South Dakota, was given six months' leave of absence with full pay, after which time he will be retired on half pay. An appropriation was made for the training of Miss Ellen Koo, a native Chinese woman from the District of Hankow, who comes this fall to the Philadelphia Deaconess School. Upon the urgent representation of Archdeacon Emery, an appropriation of \$750 was made for Chinese and Japanese work in California, centering in San Francisco and Oakland.

Other matters which the committee reported directly to the Board for its action were as follows:

1. The acceptance of the offer of the Christian Association of the University of Pennsylvania to merge its medical school with that of St. John's University. This association proposes to erect a building to cost approximately \$30,000, and to supply and pay two or more members of the medical faculty. The control, direction, and development of the school are to rest with the authorities of St. John's. This generous and attractive offer was accepted, and the signing of an agreement on this basis was authorized. In the judgment of those familiar with the conditions, the acceptance of this offer will give to St. John's University the best medical school in China.

2. A resolution, offered by the Bishop of Atlanta, was then passed by the Board, asking the authorities of dioceses receiving appropriations, "especially those which have endowment for some of their diocesan obligations," "in view of the present exigency of this Board, carefully to review the demands of their work, and if possible relinquish at least a part of the appropriation current and existing, and to secure the sums thus relinquished by some special local effort."

3. The Board next took up the question of co-operation with the Continuation committee of the Edinburgh Conference in the establishment of headquarters in New York City. Dr. John R. Mott

addressed the Board on this subject at its February meeting and sympathy was then expressed with the proposal. The plan contemplates not only provision for those parts of the work of the Continuation committee which have their headquarters in America but also for certain general agencies of the Foreign Missions Conference of the mission boards of North America, for the creation of an adequate missionary library and archives which will be at the disposal of all missionary agencies, and for investigation and research concerning methods of missionary work and means for its prosecution. In connection with this matter the Board passed the following resolution:

"Resolved, That this Board desires to place on record its approval of the above plan, but inasmuch as its counsel has decided that it is not competent for the Board to appropriate its funds for such a purpose, its financial co-operation is conditioned upon the securing of the necessary funds by special contributions."

4. Bishop Lawrence having presented before the executive committee the question of the inauguration of the plans for clerical pension adopted by the last General Convention, the Board upon its recommendation expressed its "welcome" of such legislation, and provided for a committee of three members, to be entitled "The Committee on the Church Pension Fund," to take into consideration the relation that the Board should bear to the Church Pension Fund.

5. The concluding item of general business was an announcement by the recording secretary that a tablet in memory of the late associate secretary, the Rev. Joshua Kimber, had been presented by members of the Board in the hope that it might be properly placed in the Church Missions House. The tablet was shown to the Board, and with expressions of appreciation to the donors, it was ordered placed in the chapel.

Before the serious question of the appropriations was taken up, the Board listened to a statement from one of our missionaries, the Rev. E. A. Sibley, of the Philippines, who spoke concerning his interesting work among the Igorots of Bontoc.

The Board then turned to appropriations for the coming year. Realizing that not only the present financial condition of the treasury, but also the general state of the country,

The Appropriations oppressed by sluggish business conditions and shadowed by the threat of war, demanded the exercise of the utmost conservatism, it determined rigidly to limit the appropriations for the next fiscal year within the gross total of those at present in force. In order to accomplish this, severe cuts were demanded. No Bishop could by any possibility be granted that for which he had asked, and in some instances the Board felt compelled to reduce the present appropriations. The few advances which were made were chiefly in the domestic field. The total voted for foreign missions was \$666,254, being a net increase of \$691; the total for the domestic field was \$566,664, being a net increase of \$10,401. The appropriation for central expenses, including administration and the cost of making the work known and securing offerings, was \$102,292, being a decrease of \$14,000. The net decrease in the total appropriation, as compared with the present schedule, is \$2,908.

At the suggestion of the treasurer, the Board then took up the question of the apportionment for the next fiscal year. At its

The Apportionment meeting in February it adopted a tentative apportionment amounting to \$1,353,291, and authorized its apportionment committee to distribute this according to the mathematical ratio and notify the several dioceses of their respective amounts. Inasmuch, however, as the Board had just voted to restrict its appropriations within the schedule already in force, it was argued that the good faith of the Board would be better demonstrated to the Church if at the same time no advance were made in the gross apportionment. Therefore it was resolved that the apportionment passed at the February meeting be reduced to \$1,308,000 (the present figure) and that the committee be empowered to make a revised distribution to the dioceses.

As a final act in connection with the financial situation, the Board issued a statement to be sent to all the Bishops of the Church in the hope that they will provide that it may be read to the congregations of their several dioceses at an early day.

Miscellaneous business closed the work of the session. Mr. J. W. Henry was elected second assistant treasurer of the Board; the by-laws were amended to provide that the celebration of the Holy Communion, with which the work of the Board begins, should be at 9:30 instead of 9 A.M.; the Board requested Dr. W. H. Jefferys to consider the question of giving himself to educational missionary work, especially among the laymen of the Church.

Bishop Edsall, who is to be the host of the Board at its meeting on October 9th, in Minneapolis, made some preliminary statements with regard to arrangements, after which the Board adjourned to the time and place above mentioned.

CALCULATION OF MISSIONARY EXPENSE ACCOUNT

System in Church Missions House is Indorsed by Experts

NO GROUND FOR CRITICISM OF THE SYSTEM

FOR some months there has been current an attack on the Missionary Society of the Church, on the allegation that its ratio of central, or administrative, expense was understated by the authorities, and that the expense account was unreasonable. The attack came in such form that it could not easily receive direct notice from the authorities, and its absurd inaccuracies must have been patent to any who are accustomed to deal with accounting, while they can hardly have created even suspicion in the minds of Churchmen generally. Neither the missions authorities nor the weekly Church press have deemed it important to notice the attacks.

The treasurer of the Missionary Society, however, Mr. George Gordon King, deemed it proper to inquire of experts whether this accounting system is in accordance with the best business methods prevailing elsewhere, and therefore referred the system in operation, with the attacks that had been made upon it and upon its administrators, to two of the leading financial houses in New York; taking occasion also to inquire as to the practice of other missionary boards. That the system in operation is pronounced accurate by the former and accords with the uniform practice of the latter, may be treated as a matter of course. But in order that the information may be in the hands of Churchmen generally, the following presentation of the subject in a special report of the treasurer to the Board of Missions at its May meeting is here published in full:

CALCULATION OF CENTRAL EXPENSES

To the Board of Missions of the Domestic and Foreign Missionary Society.

GENTLEMEN:

During the past few months there has been criticism, from one source only, as far as I am aware, concerning part of the tabulations of the Board's finances as made by the treasurer's department. The chief cause of complaint appears to be the method of arriving at the percentage of Central Expenses; exception being taken to our practice of basing our percentage upon the entire receipts. I feel it to be incumbent on me to endeavor to allay any anxiety that may exist among the members of the Board on this subject.

For many years, during the administration of my predecessors in the office of treasurer, and during my own administration as well, it has been the custom to figure the percentage of Central Expenses upon the gross receipts. All classes of receipts, whether made up of thousands of small items or a few large ones, require the time, the attention, and the skill of the officers and the employees, and the facilities of the home office to secure them and to care for and administer them. And concerning the large items it almost invariably happens that much correspondence is also necessary.

Life insurance companies, we are given to understand, figure their percentage of Central Expenses, or cost of doing business, upon their total income, or gross receipts, from premiums and from the interest and dividends on investments. The Mutual Life gives them for 1913 as 11 1-10 per cent. "exclusive of taxes."

The fire insurance companies, we are also given to understand, figure the percentage of their expenses on their gross income from premiums. From statistics of over 100 companies examined, they appear to average from 30 per cent. to 46 per cent.

Bond and mortgage companies appear to follow a similar practice. A statement just received from the Bond & Mortgage Guarantee Company, states that their "cost of conducting the business" for 1913 was "about 21 per cent. of gross earnings."

The magazine of business called *System* in December, in an article showing what it cost 579 concerns of many different kinds to do business, gives tables showing a range of cost of from 14 per cent. to 26 per cent. upon their gross receipts from sales.

By examining the reports of the other large Mission Boards conducting a like work as our own, we find, where they make the statement at all, that their practice seems to be the same as ours, namely, to figure the percentage of Central Expenses upon the gross receipts. Making the calculation upon the above basis we find that from the reports of the following eight Boards:—

The Presbyterian Boards, both Foreign and Domestic work.
The Congregational Boards, both Foreign and Domestic work.
The Baptist Boards, both Foreign and Domestic work.
The Methodist Boards, both Foreign and Domestic work.

That with total receipts of.....\$8,973,683
The central expenditures were.....879,497
And the average rate per cent. is.....10 8-10

The first article or criticism appeared in September 1913, and others have followed at intervals. In one it was suggested that the offerings from certain dioceses and missionary districts were all absorbed in Central Expenses. It could also have been suggested that that Offerings from the diocese of New York alone were more than sufficient to meet the Central Expenses. As a matter of fact neither is the case. Central Expenses are based on the total receipts from all sources, not only offerings and gifts, but legacies, interest, and miscellaneous items.

I have not been disturbed by these criticisms for I have been confident that our system was the right one. Nevertheless I have submitted our system and figures, as well as all the published articles of criticism, to the Farmers' Loan and Trust Company and the National Bank of Commerce, for each to pass on. The only request I made of them was that in passing judgment, no personal considerations for me would be entertained. If our methods were right, I wished to know it; and if not right, I wished to be told so.

On April 24th I received the following from the Farmers' Loan and Trust Company:

"GEORGE GORDON KING, Esq., *Treasurer*,
"281 Fourth Avenue,
"New York, N. Y.

"DEAR MR. KING:

"Your letter of April 20th, as well as the package which accompanied it, was duly received, and, as arranged with you, our Mr. Winterbottom has gone over the matter very carefully and we enclose a letter from him on the subject addressed to you. We also return the copies of . . . and the reports which you sent to us. If there is anything further which we can do for you in this matter, we trust that you will not hesitate to call upon us, as we are only too pleased at any time to render such services as we may be able to.

"Yours very truly,
"THE FARMERS' LOAN AND TRUST COMPANY,
"By A. V. HEELY, *Secretary*.
[Enclosure.]

"GEORGE GORDON KING, Esq.,
"281 Fourth Avenue,
"New York, N. Y.

"DEAR SIR:—

"In my opinion the practice of figuring the cost of Central Expenses upon the gross receipts is correct.

"In the article in . . . for September, 1913, the writer claims that certain large items received, such as legacies and special offerings, should be excluded before ascertaining the cost of Central Expenses, as no bookkeeping is necessary, etc.

"This does not seem logical, inasmuch as such funds may require considerably more time and attention on the part of the officers and employees of the society than the handling of the bulk of the receipts which are cared for in a routine manner.

"(Signed) H. R. WINTERBOTTOM."

And on May 4th this one was received from the National Bank of Commerce in New York:

"GEORGE GORDON KING, Esq., *Treasurer*,
"Church Missions House,
"281 Fourth Avenue,
"New York City.

"MY DEAR MR. KING:

"Replying to yours of the 25th ult., I have given some study to the question referred to in your letter, and I should say that if the expenses of the organization were incurred in connection with the receipt and disbursement of the sum of \$1,714,227.02, it is proper to base your percentages on this sum, as you have done.

"I trust that this expression of opinion will serve your purposes. If not, please command.

"Yours very truly,

"(Signed) L. A. KEIDEL,
"Assistant Cashier."

We here in the treasurer's office maintain that our system of arriving at the percentage of Central Expenses is correct. The rate this past year was 8 7-10 per cent.

Respectfully submitted,

GEORGE GORDON KING, *Treasurer*.

How ARE WE to approach such blessed strength? First of all, through a steadfast will to refuse nothing that God requires of us, and to do nothing deliberately which can displease Him. Next, we must learn to take our faults humbly, as proofs of our weakness, and use them to increase our trust in God, and our mistrust of self. Neither must we be discouraged at our own wretchedness, or give way to the thought that we cannot do or bear any special thing; our duty is, while confessing that of ourselves it is impossible, to remember that God is all-powerful, and that through Him we can do whatever He may require of us. We must learn to say with St. Augustine, "Give me what Thou commandest, and command what Thou wilt."—Jean Nicolas Grou.

“Religious Education”

Discussed by the National Conference of Church Clubs,
Chicago, May 12-13

CHICAGO, May 13

CHICAGO has been a lavish and hospitable host to the National Conference of Church Clubs, that was in session at St. James' parish house on the 12th and 13th of May. At no time was the number of visiting delegates large, but the seriousness of the discussions was such as befits the training of leaders in the Church, and the thoroughness of preparation,

those who would present the different sub-topics. His theme was The Progress of Democracy, its successes and its limitations. The experiment of democracy began with eighteenth century ideals. That we had grown beyond those ideals was no criticism of our fathers. There could be no standing still if democracy were to be a success, and each generation must add its contribution to the edifice. During the first century of American life the American people were entirely satisfied with their progress. Those were the days when



GROUP AT THE NATIONAL CONFERENCE OF CHURCH CLUBS, CHICAGO.

[The Bishop of Aberdeen will be recognized in the foreground. His chaplain, the Rev. Dr. Biggs, of Oxford, is at his left, immediately behind the Bishop.]

Photo by Gibson, Sykes & Fowler, Chicago

and eagerness to learn, were hopeful factors in such training. The subject of discussion throughout was “Religious Education.”

The keynote was given by the REV. CHARLES H. YOUNG, who urged a stronger conception of what education means. It is not the cramming with facts; it is the drawing out of intelligence. Religious education is intended to accomplish work for God, and to fit the worker for engaging in his task. He considered the difficulties in connection with secular education, and maintained that the Christian character of teachers was a large factor in promoting religious concepts, altogether apart from any religious instruction. Christian institutions, he said, have sold their birth-right when they have ceased to inculcate definite Christian education. Religious education must necessarily be a factor in commercial life, and in society, if these are to be saved for Christian citizenship. How is this to be done? We must find a way by which our educational system will be a religious system. He told of the strength of consecrated faith, and what it can accomplish.

An interesting discussion ensued in which a number of members took part, and in which the enthusiastic reception of the keynote betokened an appreciation of the seriousness of the problem.

The President, FREDERIC C. MOREHOUSE, then gave his annual address. He made no attempt to relate it to the general topic, in order that he might not seem to infringe upon the prerogatives of

Americans were hated abroad by reason of their boastfulness. As we had entered upon the second century of our national life, a sense of chastened inquiry and humility had ensued to the earlier satisfaction. We had opened our eyes to the many failures we had made in working out the ideal of democracy. We have seen our cities generally controlled by elements that were unfit to represent our high ideals. We have seen limitations in the working out of the democratic principle. Hence we are to-day more truly realizing our function to be fellow-builders with the founders of the republic, whose work is still unfinished, than did the past two or three generations.

One of the most interesting of the discussions was that led by MR. W. M. R. BUTLER of Mauch Chunk, Pa., on “Religious Education in the Family.” Mr. Butler well showed that unless religion begins with the infancy of the child, it cannot easily be fostered from the outside. The ultimate responsibility is with the parents, and with the home. We are accustomed to assume that the greater part of the child’s life is spent in the school. Such is not the case. The ratio of the time spent in school to the time spent in the home is a small proportion of the time. The parents’ duty to teach cannot be vested in others, neither can the parental responsibility be forgotten without serious results. Mr. Butler urged that fathers would study their children, and come in closer friendly contact with them. The telling of stories was one means in which this intimate

Religion in the Home

contact could be secured. He recommended that his hearers obtain that useful book by Sarah Orne Jewett, *How to Tell Stories to Children*. He had also found very useful the booklets by Dr. John S. Littell, *The Kingdom in Pictures*, of which there are two series, and in which the story of the progress of the Kingdom is pictorially illustrated.

Here again there was general discussion, in which additional facts were brought out; and then Dr. JOSEPH H. DILLARD, of Charlottesville, Va., took up the knotty "Problem

Religion

and the Schools

public school must continue a factor in education in which religion could not be directly inculcated. He discussed the feasibility of supplementary systems whereby religious instruction can be given outside the school, but in connection with school work. In the ensuing discussion the question of whether it would be feasible to begin the public school with any form of prayer or Bible reading caused an animated debate.

Luncheon followed in another hall of the parish house, and the members had the opportunity of renewing old acquaintances, and of making new ones, and also of meeting the representatives of the host, the Church Club of Chicago, of which Mr. Charles W. Folds, is president, and Mr. E. P. Bailey, most experienced in Church activities, perhaps, of all its members, were the chief factors, and were everywhere seeking to make the visitors happy.

HERBERT N. LAFLIN, of Milwaukee, opened the discussion of The Problem of the Sunday School, by saying that the subject of

Place of the Sunday School

religious education is of more importance to this nation, than any other problem that is confronting it. He did not desire, however, to find a solution to that problem by introducing such education into the public schools. Rather let the Church of God rise in the full measure and majesty of its innate spiritual strength and send its priests, its ministers, its missionaries, its lay workers, its Sunday school teachers out into the streets and lanes of the city, into the byways and hedges, even as the Saviour has commanded, and bring the children into the feast of good things which the Lord has provided.

The only place at the present time where adequate religious education can be secured is the Sunday school. The time available for instruction is limited. We must therefore intensify our efficiency by discarding outworn, obsolete theories and methods of instruction and adopting the most improved and advanced ideas in the science of pedagogy and child training.

The Sunday school first and foremost is a school in character. It has three definite, specific purposes:

1. To give a general religious education covering a wide field of subject matter.

2. To impart a knowledge of ethics, morality, and the doctrinal principles of the Church.

3. To bring all children to Christ.

To achieve these results teachers must be trained for their work; be reasonably well schooled in the subject matter to be taught, and sufficiently versed in pedagogical science and child culture to be able to care for and handle children, and to transmit in an interesting, practical and helpful way a knowledge of the subject at hand.

He insisted that the teacher must be punctual, cheerful, and possessed of common sense, sympathetic, tactful, kind. The play instinct should be used to develop the child's spiritual nature, because it is nature's way and God's way of developing body and mind and character. The gang spirit is entirely sane and natural.

The teaching must be fresh and should proceed by the inductive method. The Sunday school should inculcate discipline, a profound respect for law and the constituted authorities, civil, national, divine. The subject of sex hygiene has its place in it; so have the principles of social service.

"To labor with and for young men and women who are hailing the advance of their sun up the eastern sky, who are full of hopes, the aspirations, the generous illusions, the sublime audacity which gives to that interesting stage of life a charm and a prophetic splendor all its own, this, gentlemen, is our duty and our opportunity."

No discussion called out by any of the papers was more interesting than this, the sense of serious responsibility resting upon the Sunday school, which was not always fulfilling its duties, being very generally recognized.

One of the most interesting parts of the proceedings was the series of reports submitted by the local clubs, either through their delegates present, or through their written reports sent to the secretary. These showed a varied number of activities on the part of the constituent clubs, all of which were doing what they could to promote larger appreciation of the duties that rest upon the laity through their call to service in the Church.

The dinner tendered the delegates by the entertaining club at the Blackstone Hotel in the evening was one of the finest that could be devised. Mr. Charles W. Folds, president

of the Church Club of Chicago, acted as toastmaster, and the hospitality of the hosts was

presented by the BISHOP OF CHICAGO in one of his happiest addresses, to which Mr. FREDERIC C. MOREHOUSE, president of the National Conference, responded. The principal address was then given by the

BISHOP OF TENNESSEE, in which he narrated especially the story of the foundation and continuous work of the University of the South, which has been such a splendid example of concrete religious education under Church auspices. It meant something to the Church, he said, when two universities under Church auspices had had presented to them the tempting offer of assistance from the Carnegie Foundation if only they would abandon their flag of Churchmanship. Two others that had been Church colleges had deemed it proper to accept the offer and comply with the condition. He made no criticism of these, but felt that the colleges that had resisted at great pecuniary loss to themselves, and had kept the flag of the Church flying, were entitled to the special consideration of the Church. His portraiture of what Sewanee has done for Church and for State was a notable vindication of the results of a university in which religion has its definite place as a true factor in life. A distinguished visitor from England, the Rev. Charles R. D. Biggs, D.D., of Oxford, was also presented and made an exceedingly graceful reply. Dr. Biggs is travelling in this country with the Bishop of Aberdeen.

The second day's session opened with a celebration of the Holy Communion in the James L. Houghteling Memorial Crypt chapel of St. James' Church. The interest of the dele-

gates in this memorial to one who was said to be a pioneer in that view of Churchmanship which presents it as an active rather than as a passive force, was very great, and the members generally were present. The celebration was followed by breakfast tendered to the members at the Virginia Hotel.

The business of the Conference began the next session. Hartford, Conn., was selected as the next place of meeting; and at the election of officers Mr. W. R. Butler of Mauch Chunk, Pa., was chosen president, the secretary-treasurer, Mr. Charles F. Chase, of Connecticut, being reelected after efficient service for a number of years.

"Religious Education in the Secondary School" was the topic opened by PROF. WM. H. CHURCH, of Pittsburgh. He said that at

the close of Mr. Bryce's period as ambassador from Great Britain to the United States, he (Mr. Bryce), had expressed the opinion that the American people must introduce religion into their schools. Mr. Church found that one-fifth of children under seven had no knowledge of God, one-third had no knowledge of Christ, five-sixths knew nothing of baptism or of prayer. The moral standards in the schools were better than heretofore, unless one excepted the standards in relation to athletics. He thought there was little or no cheating in the schools at the present time, and less impurity than in an earlier generation. He commended the Roman Catholic parochial schools for their successful efforts to treat religion as a serious factor in life, and urged the necessity for inculcating reverence on the part of children. Sadly enough, parents, teachers, and sometimes even the clergy had a bad influence in this respect. He felt that private chapel services should be a part of the accepted course in the private secondary schools, and he felt that some form of social service should be expected of the students in boarding schools.

In the interesting discussion that followed, MR. LAFLIN presented the serious evils of false teaching as to history in the schools, and also inquired whether it might not be right for portions of public school funds to be given to religious bodies that maintain their own schools, and which thus save a large expense to the state, which could not take the children from the parochial schools into existing public schools, if these should come, until the capacity of the latter were greatly increased. MR. HALEY FISKE, of New York, also felt that it was a wrong to the State, and to such forms of organized religion as maintained their own schools, to refuse such assistance. He reminded the Conference that the American wholly-secular school was something totally new in educational annals, and was still an experiment. He believed that the English system which had come almost to the present time, whereby the State paid for secular education, leaving the opportunity for religious education to be given by the Churches, was a more satisfactory system.

The matter of "Social and Civic Education of the Churchman" was introduced by a letter from HON. CLINTON ROGERS WOODRUFF,

of Philadelphia, who was unable to be present. He felt that Churchmen ought to learn what is being done by the Church, and in the name of the Church, and they would be surprised to learn how large are these activities. In the discussion there was brought out the large work being done in connection with immigrants on Ellis Island, New York, and there was an interesting presentation of the ministry to the un-Churched and the anti-Churched in connection with the "Forum" at Grace Church, Chicago. MR. E. P. BAILEY, the Rev. DR. WATERS, rector of the parish, and the Rev. IRWIN TUCKER, who is in immediate charge of the "Forum" and editor of the *Christian Socialist*, told of this work, in which the members showed very great interest.

Then, when the Conference was almost ready to adjourn, the presence of the BISHOP OF ABERDEEN, Scotland, who is delivering the Hale lectures in Chicago, was made known, and the distinguished

(Continued to page 123)

Diocesan Conventions

ALL of the dioceses whose Conventions have thus far been held have acceded to the Provincial System and appointed delegates to the primary Synod except ALABAMA, which declines to do so. MICHIGAN suggests that the position of Provincial Missionary Secretary be abolished. GEORGIA considered the Negro Suffragan Bishop's plan, but deferred action for another year. NORTH DAKOTA asks for a fund to be gathered in honor of Bishop Tuttle's approaching semi-centennial.

MICHIGAN

CHE eighty-first annual convention of the diocese of Michigan met in St. John's Church, Detroit, on Wednesday, May 13th. The Bishop celebrated the Holy Communion, and in place of the sermon was read that portion of the Bishop's address giving the names of those who have died during the past year. The congregation stood during this commemoration which ended with the words "May light perpetual shine upon them."

The Bishop, in his address to the convention, hoped that the diocese would at least not fall behind the standard of last year in which 82½ per cent. of the apportionment to General Missions was paid. He referred to the fact that at the last convention a resolution had been passed by a large majority urging the requirements of publishing of the banns and the filing of health-certificates in all proposed marriages by the clergy of the diocese; but that when he had caused blank health certificates to be printed only sixteen clergymen had applied for them. The Bishop said that in the case of those who were supporting the resolution the marriages had been reduced to from one-third to six sevenths of the former number, and said that this was a self-denying ordinance on the part of those who were loyally supporting the action and would at least do away with our liability for transient marriages. The Bishop said that we were not doing our share in the work of ministering to the foreign population of Detroit. Are we, he asked, only a sect adapted to a certain set, tongue, and class, or are we a part of the holy Catholic Church? Are we less catholic, less adaptable, than the Baptists, Presbyterians, and Methodists? One of the Italian representatives of the Waldensians said that we ought to be doing the work which the Presbyterians were trying to do in Detroit, as we were more adapted by our system of worship and government than were the Presbyterians to minister among Italians. The Bishop said that in the Sunday schools of to-day we have 1,000 less members than twenty years ago, whereas we have many more communicants than formerly. And, furthermore, the whole burden of religious education rests upon the Sunday schools of to-day. He recommended a diocesan Board of Religious Education. This board was later enacted by a canon of the convention, and a secretary will be placed in charge as soon as possible.

Mr. Monell Sayre, of the General Pension Commission, addressed the convention on the evening of May 13th and explained the work and aim of that Commission. As much of what he said would be familiar to those who carefully read the report of the commission last summer we can only give a few phrases of his address: "You cannot endow pensions in a growing institution. If the Church were an organization that refused to grow, like the Unitarians, it could solve the problem by a fixed endowment."

Among the various enactments of the convention was the following:

Unanimously voted to become a part of the Fifth Province.

Enacted the model canon proposed to the dioceses by the General Board of Religious Education.

Appointed a commission to draw up a canon on Church architecture.

Refused, at this time, to merge diocesan funds with the General Clergy Relief Fund.

Raised the amount paid under Retiring Allowance Fund from \$500 to \$600.

"Respectfully report to the Board of Missions that in the judgment of the diocese of Michigan it is inexpedient to continue the office of Provincial Secretary."

It was reported by the committee on Public School Text Books that the objectionable volume of Bourne's *Mediaeval and Modern History* would be superseded after the present term, in the Detroit schools, by Professor Harding's *New Mediaeval and Modern History* which appeared to be fair in regard to the Reformation.

The result of the elections is largely as follows:

Standing Committee: Rev. W. H. Gardam, D.D., Rev. W. F. Faber, D.D., Rev. W. D. Maxon, D.D., Rev. W. W. Wilson; Mr. S. T. Miller, Professor G. W. Patterson, Mr. G. C. Hargreaves.

Diocesan Board of Religious Education: Rev. W. H. Poole, Rev.

C. L. Ramsay, Rev. H. J. Simpson; Mr. Stuart Curtiss, Mr. Douglas Jamieson, Mr. C. L. Spain.

Deputies to Fifth Province: Rev. W. F. Faber, D.D., Rev. W. D. Maxon, D.D., Rev. Warren Hastings, Rev. Henry Tatlock, D.D.; Mr. Samuel Post, Mr. J. C. Smith, Mr. L. S. Trowbridge, Dr. Mortimer Willson.

ALABAMA REFUSES TO ENTER PROVINCE

ACTING at the earnest request of its Bishop, the diocese of Alabama declined, at least for the present year, to enter into relation with the Fourth Province. In his address, Bishop Beckwith declared that in his judgment three separate measures, pending or completed in the Church, were steps in "a well-considered and a well-laid plan in the mind of some of the best and strongest of our Church leaders, which plan is not apparent in the separate parts which have been presented." These steps are Proportionate Representation, the elective Presiding Bishopric, and the Provincial System. He believed no danger to attach to either of them "viewed in and by itself." "But when people, even with innocent intention, insist upon placing fire in juxtaposition with explosives on our children's playground, it seems to me we had better either get rid of the fire, or else of the explosives; and better of both." He cast no slur on those who proposed these measures, but he believes that "not one proposal has been made, and not one proposal has been passed, that was not the purposed part of a purposed whole; and that that purposed plan as a whole issues in certain definite conclusions which have been definitely thought out and definitely determined as the ultimate end of each step which has been separately proposed and separately advocated."

He warned the convention that each of the measures, though "pretty," "are parts of a whole." "I warn you that they will turn, and they will turn in the direction they are meant to turn when the parts are put together." The end in view was the "concentration of power in the Church." He considered each of these steps separately, and again held that they were to be considered and condemned as a whole.

The Standing Committee was elected as follows: Rev. Stewart McQueen, Rev. E. E. Cobb, Rev. W. N. Claybrook, Mr. Robt. Jemison, Mr. W. H. Tayloe, Mr. John E. Mitchell.

GEORGIA

CHE ninety-second convention of the diocese assembled at St. Paul's Church, Albany, on May 13th. The Bishop delivered his annual address in place of the sermon. He dwelt especially on the subjects of the Clergy Pension Fund and the proposal to create a Negro Missionary Episcopate. As to the former he explained the matter as presented to the last General Convention, and urged acceptance of the scheme and co-operation therewith as soon as the same shall have been matured. His recommendation was subsequently acted upon favorably by the convention, and a committee appointed to consider, to co-operate, and to report to the next convention. As to the second, the Bishop deprecated the proposal, expressing himself very strongly; saying that the proposed course would be as disastrous to the Church as would a proposal be in civil government to set apart a certain portion of the territory of the United States for the exclusive government by the Negro race. He favored, rather, as the lesser of two evils, the resort to the "Suffragan Bishop Plan." On this point, too, he was supported by the convention, the subject being left open for further discussion next year.

Committee work occupied the afternoon of the first day, and the evening was devoted to Missions. The second day was devoted to routine work and elections. The Standing Committee was re-elected, as were all the other officers of the diocese, with the exception of the registrar, Mr. E. G. Bell retiring and Mr. T. P. Ravenel of Savannah being elected to that office.

Delegates to the Primary Provincial Synod: The Rev. Messrs. F. A. Brown, F. B. Lawrence, Wm. Johnson, and R. E. Boykin; Messrs. D. Holmes, A. B. Moore, B. F. Finney, and T. P. Ravenel. Alternates: The Rev. Messrs. G. S. Whitney, S. B. McGlohon, D. W. Winn, and A. M. Rich; Messrs. W. W. Williamson, J. A. Davis, Wm. K. Miller, and John A. Cobb.

The committee on "Clerical Pension Fund" appointed by the Bishop is composed of Messrs. E. S. Elliott, A. B. Moore, and W. K. Miller.

DALLAS

CHE nineteenth annual council of the diocese of Dallas met at St. Matthew's Cathedral, Dallas, on Tuesday, Wednesday, and Thursday, May 12th to 14th. There was a full attendance of clergy and lay delegates. No questions other than those of diocesan import came up for consideration. The Bishop's address dealt

mainly with the steady growth of the Church in all parts of the diocese, and he particularly congratulated the council upon the results achieved in the smaller missions by Archdeacon Crittenton, to whom was also due the credit that within the past year two heretofore weak missions, Hillsboro and Wichita Falls, had become flourishing, self-supporting parishes with rectors of their own. The Bishop urged that the diocese should give greater support to St. Mary's College, and asked that steps be taken to raise immediately \$25,000 for the erection of new class rooms. The council appointed a committee of influential laymen for this purpose and it is hoped to have the money raised within three months.

The council passed a resolution of grateful appreciation of the heroic services rendered by Bishop Garrett to the diocese during the forty years of his episcopate, the Bishop having commemorated the fortieth anniversary of his consecration a few months ago. Dr. Garrett did not desire that any presentation should be made to him from the diocese to mark the occasion, but asked that the gratitude felt should find expression in aid given to the fund for the improvement of St. Mary's College.

The Rev. Francis L. Carrington, Archdeacon Crittenton, and Mr. E. A. Belsterling were elected members of the Standing Committee to replace the Rev. T. J. Curran, Rev. J. C. Black, and Mr. W. D. Adams.

MAINE

CHE annual convention of the diocese of Maine was held in the Cathedral parish hall, Portland, on Wednesday, May 13th.

There was the usual early celebration in the Cathedral, at which the Bishop was the celebrant, and the choir was one of priests under the direction of Canon-Precentor Fowler. The attendance at the convention, both of clergy and laity, was excellent, and the business was done with dispatch and yet with due care. In his address Bishop Codman spoke at length of the proposed pension system recommended at the last General Convention, and, while recognizing the heavy financial requirements of the plan, was emphatic in indorsing it. The whole subject was subsequently referred to a committee of three laymen, with instructions to report at the next convention.

The secretary and treasurer of the diocese and the Standing Committee were all reelected. A telegram of greeting and congratulation from the diocese of South Carolina, assembled for its 124th annual session, was received and fittingly acknowledged. The following delegates to the Synod of the First Province were elected: Clerical, the Rev. Messrs. A. E. Scott, Brownsville, Thomas Burgess, Augusta, R. W. Plant, Gardiner, John H. Nolan, Lewiston; Lay, Messrs. L. M. Sanborn, Charles B. Clarke, and Irving A. Avery, Portland, and Henry Lewis, Gardiner. The alternate delegates are: Clerical, the Rev. Messrs. B. C. Roberts, Augusta, Henry Kloman, Portland, A. C. Larned, Bar Harbor, and Geo. B. Nicholson, Waterville; Lay, Messrs. F. H. Gabbi, Portland, W. R. Whitehorn, Lewiston, F. J. C. Little, Augusta, and H. E. Cook, Vassalboro.

A Committee on Insurance, whose duty it shall be to see that all churches, rectories, and other buildings belonging either to the diocese or to individual parishes shall be adequately protected against loss by fire, was appointed. The Bishop also appointed a new Social Service Commission, consisting of the Rev. Messrs. E. D. Johnson, Brunswick, B. C. Roberts, Augusta, Philip Schuyler, Portland, and John H. Nolan, Lewiston, and Messrs. W. M. La Bates, Lewiston, W. R. Copeland, Brunswick, Henry Lewis, Gardiner, and R. H. Gardiner, Gardiner.

In addition to the above it should be said that at the annual meeting of the Maine Episcopal Missionary Society, held in the same place the evening before, the report of the treasurer showed that the receipts had been nearly \$25,000, and that a very respectable balance remained in the treasury. The Bishop, commenting on the situation, said that the receipts were the largest in the history of the diocese, and that the clerical force of the diocese was the largest it had ever been.

OHIO

CHE ninety-seventh annual convention of the diocese, held at Trinity Cathedral, Cleveland, Tuesday and Wednesday, May 12th and 13th, was, with the exception of the conventions of last year, featured by the election of a Bishop Coadjutor, the best attended in the history of the diocese. On account of the illness of the Coadjutor, which compelled him to give up his work a month after consecration, and the growth of work in the diocese, the year past has been one of largely increased responsibilities for Bishop Leonard, he having had in addition to the care of the entire diocese, extra duties at the Cathedral. But he has stood the test with his accustomed vigor and grace. In October he will have been Bishop of Ohio for twenty-five years, and some months ago a movement was begun looking to a fitting observance of that anniversary, but on the grounds that the twentieth anniversary of his episcopate had been so generously observed and of the approaching centennial of the diocese, he requested that the keeping of the twenty-fifth anniversary be abandoned.

In his annual address the Bishop dwelt upon Provinces, giving in brief their origin and history; upon the general clergy relief fund, in which progress was being made; on publishing the banns in mar-

riage, which he commended; he thanked the diocese for its ready and generous response to his request for a Coadjutor, spoke of the Coadjutor and his enforced absence from the diocese on account of illness, announced the appointment and duties of a special committee on the centennial of the diocese three years hence, and stated that the episcopate endowment fund had now reached the sum of \$101,000.

A telegram of affectionate greeting was sent to the Coadjutor, and a like one was received from him.

Mr. Monell Sayre addressed the convention on the general clergy relief fund, relative to which commendatory resolutions were passed.

The Secretary of the convention, the Treasurer of the diocese, and the Standing Committee were reelected, and the following were chosen to represent the diocese at the provincial synod in the autumn: Rev. Wm. F. Peirce, L.H.D., Rev. Franklyn C. Sherman, Rev. Walter R. Breed, D.D., Rev. George Gunnell, Mr. Frank E. Abbott, Mr. E. L. Worthington, Mr. Thos. H. Walbridge, and Mr. George Dorherty.

The feature of the convention was the missionary session at the Union Club on Tuesday evening, which began with a dinner at which the number of delegates, clerical and lay, exceeded 200. The subject was Church extension in the diocese, on which addresses were made by Mr. W. O. Froehck of Columbus, Rev. Robert L. Harris, Rev. John Stuart Banks, Mr. W. G. Mather, Rev. W. Ashton Thompson, Mr. R. S. Chalmers, and Bishop Van Buren. At the conclusion of the addresses, the roll of parishes and missions was called for pledges for missionary work in the diocese, resulting in an increase from \$9,000 for last year to more than \$11,000 for the ensuing year.

The annual convention of the Woman's Auxiliary of the diocese met at Emmanuel Church, Cleveland (Rev. R. W. Woodroffe, rector), Thursday, May 14th, with more than 400 women in attendance. The Bishop celebrated the Holy Communion and delivered a brief address. The total offering in money and missionary boxes during the year amounted to \$16,700, which was \$1,600 more than those of the previous year.

The officers elected were: Mrs. W. A. Leonard, honorary president; Mrs. H. P. Knapp, president; Mrs. J. B. Savage, secretary; Mrs. Verna S. Bates, treasurer; Mrs. H. E. Cooke, Miss Clara Tschummy, Mrs. Thos. H. Walbridge, and Mrs. Samuel Ward, first, second, third, and fourth vice-presidents respectively; Miss Jessica Truesdale, director of the Daughters of the Auxiliary, Miss Marietta Atwood, director of the Junior Auxiliary; Mrs. Fred R. White, director of the baby's branch; Miss Catherine L. Mather, director of the United Offering; Miss Martha Kimball, educational secretary; and Mrs. H. H. Hart, director of the Church Periodical Club. The feature of the closing session in the afternoon was an inspiring address by the Bishop of Wyoming.

SPRINGFIELD

WITH twenty-three of the twenty-six clergy actively at work in the diocese, and the largest of laymen in attendance in many years, the thirty-seventh annual Synod of the diocese opened in St. Paul's Church, Springfield, Ills., on Wednesday, May 13th.

The Rev. John Mitchell Page, our chaplain at the State University, preached the annual sermon.

Reports of the Board of Church Extension and the committee on the state of the Church showed that there was much to encourage in the work accomplished at many places throughout the diocese, namely, the completion of the magnificent plant—church, parish house, and rectory—for St. Paul's parish, Springfield; and the erection of parish houses well adapted for their work at the Church of the Redeemer, Cairo, and St. Paul's, Alton; the splendid new and commodious building for the Orphanage of the Holy Child, Springfield; new Church buildings for Trinity, Murphysboro, and Christ Church, Collinsville; new mission halls for Glen Carbon and Ridgely; increased interest in the work among the faculty and students at the State University; the purchase of a large lot well located for the work and the chapel and the prospect of building at least part of the building sometime soon; new work begun at Spaulding by the rector of St. Paul's, Springfield, and in the southwest part of the city by the rector of Christ Church, Springfield; the entire debt of Christ Church paid off and the prospect of a new parish house this year; and good, steady work going quietly on in many other places.

Reports of the Treasurer and the committee on the endowment of the diocese showed that the present amount of the endowment fund is \$31,517.40, all carefully invested and producing an income of about \$1,750. The Treasurer's report showed receipts from all sources, exclusive of the grants from the General Board, to be \$14,039.11.

On Wednesday evening the Synod met as a committee of the whole to discuss the whole subject of diocesan finance. A large number of the clergy and lay delegates were present and took part in a very animated discussion, and it is hoped that so much information was given and the delegates so thoroughly enthused that the financial difficulties of the diocese will all be solved, and that the next year's report will show as much of a surplus as this year's shows a deficit.

THE BISHOP'S ADDRESS

The Bishop read his annual address on Wednesday afternoon. The address dealt mostly with local diocesan affairs. Death of a

priest for the first time in many years has invaded the diocese and taken two of the clergy, Andrew Gray, D.D., and R. L. Wilson, colored, and one priest is obliged to give up his work on account of serious illness.

This is the tenth year since the Bishop's consecration on October 3, 1904. He says: "I am in good health and have not had any serious bronchial or asthmatic trouble for over two years."

His request to the House of Bishops for an appointment to a diocese in a warmer climate was not made because of any particular illness. "It was simply that I felt that it would be better for me, if possible, to work in a climate where I should not need to be absent from my diocese in the busy part of the year and in Lent. The House of Bishops did not see its way to grant my request, so I am still here, and shall, I suppose, continue to take my rest time in February and March. I shall make no other attempt to change."

He did not press for the division of the diocese on the lines laid down last year, because the Board of Missions and House of Bishops were found to be generally opposed to the creation of new missionary jurisdictions in the older dioceses of the Church, and a further reason would be that we were not all of one mind. There would have been opposition to the proposal from some of our people in the southern section. We could not present a united opinion and therefore the House would not have considered the proposal. The Bishop discussed diocesan finances, which were in a serious condition. He was glad to commend the general commission to examine into the present business methods of the Church.

SOCIAL SERVICE

The Social Service Committee reported some progress and recommended that each parish and mission form a parochial Social Service Commission and take up the study of social service, following the lessons outlined in the publication, *The Gospel of the Kingdom*, and that the parish organization coöperate with similar organizations, religious and secular, in any campaign to improve the moral, social, and industrial life of the community. A resolution was passed recommending that each parish and mission form a parochial Social Service Commission.

By a unanimous vote the diocese resolved to enter into the Province of the Fifth Department when it shall be organized, and elected four clerical and four lay delegates to the primary Synod in October next.

The Rev. Stanley S. Kilbourne of the General Board of Religious Education was present on Thursday morning and addressed the Synod on behalf of the Board of Religious Education.

The Synod adopted a resolution providing for the raising of the assessment of the General Board by a per capita tax upon the membership of the Sunday schools, also a resolution asking the dioceses of Chicago and Quincy to appoint each, two members to serve on a board to unify interests in the Church work at the State University. The Rev. J. M. Page, chaplain of the Church at the State University, gave an interesting verbal report of what the Church has done and is doing there.

The following delegates to the primary Provincial Synod were elected: Rev. George C. Dunlop, Springfield; Rev. H. C. Goodman, Champaign; Rev. William Baker, Bloomington; Rev. H. R. Neely, Jacksonville; Hon. M. F. Gilbert, Cairo; Hon. Charles E. Hay, Springfield; Mr. J. Fred Elmhurst, Belleville; Mr. J. C. McFadden, Havana.

The Standing Committee was reelected.

A resolution offered by the Rev. John C. White, congratulating the Bishop upon his tenth year in the Episcopate, his restored health, and assuring him of the love and loyalty of his diocese, was adopted by a rising vote. The Bishop responded very feelingly to the expression of love and sympathy from the members of the Synod.

ARIZONA CONVOCATION

ON Tuesday, Wednesday, and Thursday, April 28th, 29th, and 30th, the annual convocation of the missionary district of Arizona was held at Trinity pro-Cathedral, Phoenix. Convocation was opened with a celebration of the Holy Communion, followed by the Bishop's annual address. Bishop Atwood was the celebrant, assisted by Dean Scarlett and the Rev. J. R. Jenkins, rector of St. Luke's Church, Prescott.

The Bishop's address was one of especial interest, reviewing, as it did, the work of the General Convention, and touching upon many subjects connected with the work in Arizona. Some of the subjects discussed were a commemoration of the work of the four venerable Bishops who have died within the past year, the adequate pensioning of Bishops and other clergy when they have reached an advanced age, the change of the name of the Church, the enrichment of the Prayer Book, the election of a Presiding Bishop, the new system of Provinces and their legitimate function, the missionary work of the Church, the Social Service Commission, and the new Board of Religious Education. He regretted this failure of the House of Bishops to concur with the resolution of the House of Deputies, that the Episcopal Church send representatives to the Federation of Churches. In adopting the resolution there could have been no surrender of principles, although there might have been of

prejudices. He spoke of the Kikuyu controversy and pointed out that the administering of the Lord's Supper to devout Christians of other names "is not a violation of the rubric of the Communion office, as historically interpreted, according to the opinion among others, of two of the most learned High Church Bishops of the Church, Bishop Whittingham of Maryland, and Bishop Doane of Albany." As to the labor question, the laborer should have "one day in seven for rest, for recreation, for mental, religious, and spiritual growth."

Speaking of the Church in Arizona, he recommended the adoption of the duplex envelope system wherever it had not yet been introduced. He recommended the division of the district into three archdeaconries, and the appointment of one Archdeacon who should have no pastoral duties, but who should give his whole time to the missionary work of the district. He said that the increase in the number of communicants for 1913 was 34 per cent., or 17 per cent. larger than was made in any other diocese or missionary district within the limits of the United States. The property of Trinity pro-Cathedral was worth \$50,000. Their goal for the Cathedral was \$100,000.

Among the different matters that came up for discussion, that which aroused greatest interest was a resolution presented by Dean Scarlett, chairman of the social service commission, which authorized the commission to appear before the Arizona state legislature, and advocate the establishment of national, state, and local bureaus of labor for the relief of "the vast condition of unemployment" existing throughout the United States. The resolution, after a heated discussion as to whether there was a vast condition of unemployment, was carried. Another resolution, proposed by Dean Scarlett, was the endorsement of national and state-wide prohibition of the manufacture, and sale, of alcoholic liquors. After being amended, so as to exclude from its provisions liquors for medicinal and sacramental purposes, the resolution was adopted.

At a joint session of convocation and the Woman's Auxiliary, on the second day, the annual report of the Auxiliary was read by Mrs. W. J. Dixon, the diocesan secretary.

On the morning of the last day the Bishop announced the following appointments: Council of Advice, Rev. J. Rockwood Jenkins, president; N. A. Morford, secretary; Rev. W. J. Dixon, Rev. W. J. Scarlett, Dr. Charles A. Van der Veer, and E. W. Lewis. Examining chaplains: Rev. Ernest W. Simonson, Rev. William J. Dixon, Rev. Jacob M. White, and Rev. J. I. Blair Larned. Chancellor, Hon. J. J. Hawkins. Registrar, Rev. Fred T. Bennett. Treasurer, Nathan A. Morford. Clerical deputy to the General Convention, Rev. J. Rockwood Jenkins; provisional deputy, Rev. W. J. Dixon, lay deputy, Hon. J. J. Hawkins; provisional lay deputy, W. H. Archdeacon. Clerical delegates to convocation of Eighth Province: Rev. W. J. Dixon, Rev. Stephen F. Power, Rev. Henry H. Shires, and Rev. James McPherson. Lay delegates, D. E. Parks, Franklin D. Lane, W. H. Archdeacon, and Dr. Charles A. Van der Veer. Archdeacon of Arizona, Rev. J. R. Jenkins.

"RELIGIOUS EDUCATION"

(Continued from page 120)

guest, being presented to the Conference by the president, made a very happy address; and at the president's request, pronounced the benediction.

Perhaps the most delightful part of the entertainment was still to follow. The members, with ladies, were taken as guests of the Chicago club to the South Shore Country Club for luncheon, which was served very delightfully, with Lake Michigan in the immediate foreground; and then there were automobile rides through the magnificent boulevard and park system of the city.

SUNRISE

This morn the young day loitered
Behind a mighty cloud:
As some rare, new-born spirit
Might pause before it bowed
To an assembled crowd.

And though an angel called it,
It waited in repose:
Perchance some secret lover,
Across a world of snows,
Had tossed to it a rose!

Then from a mist-rimmed vineyard,
A newly-wakened child
Sang to its doll a ditty:
The timid dawn, beguiled,
Stole softly forth and smiled!

LILLA B. N. WESTON.

THE LORD preserve us near unto Himself, out of that which separates from Him and weakens; and nothing shall be able to interrupt our joy in the Lord, nor our delight and pleasure in His will.—Isaac Penington.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor +

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

CHURCH ASSOCIATION FOR ADVANCEMENT OF THE INTEREST OF LABOR

THE annual dinner of C. A. I. L. was held May 11th in New York City, Bishop Burch presiding. In his address of welcome, he referred to this year as the twenty-seventh of the quiet, steadfast work of the society; bringing the Church closer to the worker, loyalty to the Church being one great reason of its success.

Bishop Darlington was introduced as one who understood the workers and sympathized with them. He referred to the earliest days of the society, which began with some men and more women. He believed men and women should work together to obtain best results. In those days the society was considered radical; and twenty reporters would be waiting outside of a meeting to see what was going to be done. He spoke of the inspiration of Bishop Huntington, leading to the organization of the association, and of Bishop Potter's great interest. Referring to unemployment he did not think there was more in Central Pennsylvania than usual. The fear that the tariff would make matters worse did not seem to be realized.

Bishop Burch, in introducing Dr. Daniel, spoke of her self-sacrificing work on the east side; and also to her devotion and efficiency as chairman of the tenement house committee of the society. She spoke of articles of clothing finished in tenements where there are communicable diseases, and to the increased over-crowding resulting from unemployment, as the poorer workers found it necessary to take in unemployed relatives and friends; making the congestion in tenements much worse than before.

The Rev. W. D. P. Bliss was introduced as one of the founders of the association. He said: "In this city there has been an unusual amount of unemployment. God has given opportunity to labor, but it has been stolen by men. They must give back that God-given opportunity." He advocated state labor bureaus, referring to his experience in studying the same in Germany. Those who want work and cannot find it should not be treated as criminals. In Germany an unemployed man can find shelter, working while there, and in harvest time being permitted to work elsewhere. He believed there should be an employment committee in every parish.

As probably the building trades have suffered more than other occupations from unemployment, Walter West, of the United Board of Business Agents in Manhattan and vicinity, spoke for unemployment in those unions, giving statistics to show that there were more unemployed in the building trades than in twenty-five years; and declared that native Americans were out of employment on account of the constantly arriving host of foreigners.

Miss Keyser spoke of a want of scientific fellowship and a preponderance of unscientific gambling as causes of unemployment. Proper fellowship would teach a nation not only to deal with its own undesirables, but to take care that the emigrant was sent to a place in a new country suitable for his work. Unscientific gambling, taking irrational chances, is common among individuals and nations. We allow our immigrants to go where they choose, irrespective of vocation. Vocational training in schools is a good thing, but it might be well to consider adult vocation gained in the school of work, than which there is no better training.

The Rev. Walter Bentley, secretary of the Actors' Church Alliance, was the last speaker, very briefly referring to the A. C. A. as the child of C. A. I. L., and to its present work against Sunday performances and the effort to provide homes for members of the dramatic profession.

WESLEY'S IDEA OF SOCIAL SERVICE

In our arrogance we talk as if the whole idea of Social Service were something just discovered, whereas it is merely that we are beginning to give the proper amount of emphasis to it. For instance, as the president of the Methodist Social Union in England has said, the Church to-day is falling short of Wesley's idea of Social Service. What did Wesley do, he asks: "He founded an orphan asylum, he established a loan society, a dispensary, and a home for widows. Up to the age of eighty, he regularly visited those who lived in prisons, in slums, and in workhouses. He established a poor fund which was a reality. Here is a quotation from his diary that will give an insight into his methods, and the practical way he carried them out:

"I reminded the United Society that many of our brethren and

sisters had not needed food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many sick and ready to perish; that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not alone sufficient for these things; and therefore desired all whose hearts were as my heart:—

"1. To bring what clothes each could spare, to be distributed among those that wanted most.

"2. To give weekly a penny, or what they could afford, for the relief of the poor and sick.

"My design I told them is, to employ for the present all the women who are out of business, and desire it, in knitting. To these we will first give the common price for what work they do, and then add what they need.

"Twelve persons are appointed to inspect these and to visit and provide things needful for the sick.

"Each of these is to visit all the sick within their district, every other day; and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done further."

Surely these undertakings represented a substantial contribution to the fulfilment of the second commandment, and they were established a century and a quarter ago.

PRACTICAL SOCIAL SERVICE WORK AT PORTLAND, OREGON

The Social Service League of the Church in Portland, Ore., organized under the auspices of the Social Service Commission, is proceeding to carry out its programme of activities. A reading and coffee room for men has been opened in the north end of Portland, with the idea of eventually developing a Church settlement. Social service work in the Good Samaritan hospital has been inaugurated, with the intention of establishing a convalescent home for patients of little or no means of support. Services are also maintained in the county and city institutions, and strangers are sought out and ministered unto by members of the league, until they have taken root in the civic and Church life of the city. Bishop Scadding is president of the league, and Chaplain Howard of the Good Samaritan hospital is superintendent. Miss Wiedler is secretary. The Social Service League is entering heartily into the campaign to secure the adoption of a one day's rest in seven bill.

NORTH CAROLINA CONFERENCE ON SOCIAL SERVICE

A North Carolina conference for social service has been formed, with Governor Craig as president and the Bishop of East Carolina as one of the vice-presidents. As a part of the work of this organization, a weekly bulletin is published, which is filled with interesting and suggestive information touching local social problems. Bishop Strange contributed to one of the numbers an article on "How to relate Church activities to Social Service." The April-June issue contains an account of the recent conference. Among other things it recommended was the organization of Church and social service leagues in every North Carolina city and town.

THERE ARE NOW, it is estimated, five million workers in the United States who come under the protection of workmen's compensation laws, and according to the report of the commission appointed by the National Civic Federation as a result of their operation, employers' liability insurance rates have been materially reduced, and court expenses cut down one-third, in states where workmen come under their protection. It is also estimated that the number of workers who will be covered by similar legislation before the close of 1914 will have doubled.

THE CONSTITUTIONALITY of the Massachusetts law of 1909 which limits the working hours of women and minors to fifty-six a week, has been upheld by the Supreme Court of the United States. Since the Act of 1909 was passed, the legislature has reduced the number of hours from fifty-six to fifty-four.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRAYER FOR USE IN WAR

To the Editor of *The Living Church*:

CHE criticism of the "War and Tumults" prayer, which Mr. Zeigler considers "curious," was really not mine. At the time of the Spanish-American War, someone (I fancy it was a priest) wrote to the Church paper which I read at that time, and said something like this: "This is not an appropriate prayer for use at this time. It is a prayer of penitence for national transgression, it is an abject prayer. It would be a prayer appropriate for the use of Spain, but not for the use of a country unselfishly stepping in to aid the oppressed." This is my remembrance of his ideas. As to my own ideas, it seems to me that the objection might be that the prayer would be inappropriate in case of a war where we did not fear the actual invasion of our foes into our cities and homes. If our country is to constitute itself the one to restore order in a state torn by hopeless internal dissension, it seems as though somehow we could pray for guidance and blessing in the effort somewhat differently. In short, the prayer seems more fitted for "tumults" than "war."

Feeling as though someone else might possibly feel that another prayer was needed, I ventured to suggest that in "Forms of Prayer to be used at Sea," though I think the best would be for our Bishops to issue a special prayer for use in this crisis. Pardon me if it sounds presumptuous for me to suggest things to Bishops.

May I add that I think the "War and tumults" prayer a beautiful one in and of itself? Sincerely,

(Mrs.) MARY MCENNERY EHRHARD.

West Hoboken, N. J., May 8, 1914.

"WAR IN COLORADO"

To the Editor of *The Living Church*:

IHAVE just read your article on the "War in Colorado." Unfortunately for Colorado, the labor unions have flooded the country with a story made out of "whole cloth," while the story of the law-abiding element remains undefended. First, let me say that the only question at issue is the recognition of the union. A strike was called last October, at which time about 15 per cent. of the men, mostly foreigners, went out. There remained at work some 10,000 men; many of them having been in the employ of the respective coal companies for years. The wages paid are high, and living conditions as good as can be expected in a mining camp. I know an intelligent young man acting as mine clerk, who receives a salary of \$125 a month, and there is hardly a man on the pay roll which it is his duty to keep, but gets 20 to 30 per cent. more pay than this young mine clerk.

Soon after the strike started last October there was a great deal of violence, and the governor called out about 1,000 militiamen. Order was restored, and April 1st all but some 20 of the militiamen were recalled. This small number was left to guard one camp which was inhabited by the roughest kind of anarchists. On the morning that the trouble started one of the militia boys had taken his horse down to a watering place, when he was suddenly fired upon and killed. This, without the slightest provocation. Naturally these 20 militiamen defended themselves, and in returning the fire, tents in the strikers' colony caught fire and were destroyed. It is true there were quite a few women and children smothered to death by the conflagration, but the strikers brought this trouble upon themselves by maliciously murdering an innocent militiaman as he watered his horse. Immediately following this incident the labor unions of the state, with the connivance of the state labor commissioner, rushed hundreds of armed union men to the scene. Very few of these men were miners, but members of other trade unions. The governor also returned several hundred militiamen to the field. But too late; the pillage had commenced. The armed union men destroyed property worth a million dollars, besides murdering a far greater number of innocent people than were killed through suffocation in the miners' tent colony. As one instance of their brutality, they shot down one of the most honorable surgeons in the state, as he stood out in the open, dressing the wounds of one of the miners' victims, although the surgeon wore the Red Cross insignia and carried a white flag of truce. Neither were the strikers content simply to kill this much beloved surgeon, but they stripped his body of all clothing, and horribly mutilated it.

There are 10,000 law-abiding, liberty-loving coal miners working in the coal fields, and all they ask is to be let alone. Opposing them are 1,500 of the worst element that ever infected any state. The coal operators have said that before they will let these 1,500 outlaws dictate how they shall run their business, they will close down

all their properties. God give them courage to stick to that declaration. The most serious question confronting the working men all over this vast country is whether they shall have the right to work for whom they please, or are to follow the beck and call of some "walking delegate."

We who live in Colorado are not ashamed of the part the state has played in this affair, and some day the truth of the situation will be generally known. Surely the governor and all liberty-loving people in Colorado have been tried beyond endurance, and it is remarkable that the leaders of the striking miners, paid agents, have not been dangled from a telegraph pole, as would have been done had like occurrences happened twenty years ago.

I am a hard working man, and know that the expressions set forth above are the sentiment of the people of the little parish of which I am a member. We are all working people, but as Christians we believe in right and justice. Yours very truly,

Pueblo, Colo., May 9, 1914.

W. E. QUARLES.

THE COLORADO SITUATION

To the Editor of *The Living Church*:

YES, I will undertake to answer Rev. Charles Lewis Biggs, as to why "Greeks, Poles, Russians, and Japanese, . . . can be united in opposition to mine owners and state government, so intense and so bold," etc. . . .

The underlying cause for the cohesion of these different people is industrial and economic. They realize that they are being crushed under the blind heel of capital, to them personified in the bosses and overseers. They organize against it, and if (as appears in Colorado) the state government is prostituted to the bosses (capital), then they resist the state. The same "hope eternal" is springing up in their breasts, as when the poet wrote and dreamed. Some people seem to think that the worker is made of a different clay, and therefore has not this same inspiration. But he has. It inspires the capitalist to expand, and the proletariat to demand. Hilquet, a Russian Jew, in his *History of Socialism in the United States*, tells of an original organizer of fifty years ago, for the railroad employees, who had no "great coat," but wore a "shawl" which is to-day preserved by his descendants. It is burnt full of little holes, made by the hot cinders from the locomotives in the cabs of which he was allowed to ride by the engine drivers, because he had no money to pay car fare. He worked and labored, inspired by this "hope," this "dream" the poet wrote about. Yet my good Reverend brother Biggs seems to think that the people he mentions haven't this quality; or else he has forgotten or overlooked it.

In 1904 I met Sen Joe Katayama, of Japan. He told me that he saw the fate of the old individual or family workers in producing iron in the pig, when capital introduced modern methods as against the old crude smelters in the mountains of Japan, and began to organize the iron workers of Japan, before he had heard of such a thing as a union in Europe or America. Capital would call him an enemy. Labor recognized him as a friend. "Economic determinism" is an expression adopted by some Socialists, as expression of all. The Christian must go farther and recognize what the Rev. C. L. Biggs has evidently not discerned yet. It is there. It is working. It spells glory and triumph for all, or, resisted with powder and ball of government, it spells a revolution.

New York, May 14, 1914.

A. L. BYRON-CURTISS.

THE PROBLEM OF THE PARISH REGISTER

To the Editor of *The Living Church*:

FAVING read with interest several letters on the subject of communicant lists, I would like to submit a few words illustrating conditions, suggesting causes, and offering a remedy.

Our present parish register dates from 1910. In going over the previous communicant list to form a mailing list for a parish anniversary, I found 180 names, placed upon the register between the years 1876 and 1910, of non-residents, unaccounted for by death or by transfer. It is urged that such persons should be counted in the report of the parish, that no communicant should be lost from the total number. But consider what this leads to. Of these 180, I have learned that no less than 35 are dead, while of 50 I am unable, thus far, to secure any tidings. Presumably many of these are dead. Only 3, so far as I know, have abandoned the communion of the Church. Doubtless a number of them have been enrolled as communicants elsewhere.

Now I submit that there should be some way devised of charg-

ing off these names from the number reported, or in a short time every old parish would be carrying a list of communicants removed—perhaps dead—that would outnumber the living and resident and active. Of the list prepared since 1910, no less than 33 are removed with presumable permanency, but without letters of transfer.

As to the cause. The present canon places the burden of responsibility for securing transfer upon the communicant, who, through ignorance, carelessness, or indifference, not to mention sentiment about the old parish, fails either to secure or to present such letter in perhaps nine cases out of ten. The former canon placed the enforcement of this rule upon the minister to whose parish the person concerned might remove. It was apparently supposed that no communicant would willingly forego his privilege of communion. And it ignored the difficulty that was thereby made. The clergyman often feared to offend a newcomer by a rigid insistence upon this rule; or, if he did insist, was met by promises, subsequently unfulfilled, or by evasions.

The suggested remedy. Put the responsibility upon the rector of the parish from which the person removes. Make it mandatory for him to issue a letter of transfer directly to the clergyman into whose parish the communicant removes, or to the Bishop of the diocese. Provide further that upon receipt of such letter, and identification of the communicant, the name be enrolled. Provide further, that if such communicant shall not receive the communion within one year, he shall be suspended, until he shows a desire to be restored. By this means we shall retain in our count those who may properly be retained, and clear our list of non-residents whose fidelity, good standing, even life, is often problematical.

Sincerely yours,
THEODORE HAYDN.

St. Paul's Rectory, Oxford, N. Y., May 13th.

PASTORAL CARE OF IMMIGRANTS

To the Editor of *The Living Church*:

ON the suggestion of our chief chaplain at Liverpool, I am enclosing a copy of a letter received by him from one of our clergy in Ireland.

I hope that you may have space at the disposal of this letter, and that its publication may effect an increase of interest on the part of some of our clergy in matters concerning the welfare of immigrants.

Yours truly,
M. LATOUCHE THOMPSON.
Senior Port Chaplain.

“ . . . Rectory, Co. Tyrone, Ireland.

“Dear Sir,

“A little time ago I received a little book from your Society, *The Church's Care for Emigrants*, also a circular, for which I am much indebted. I had a son emigrated to . . . about two years ago, and as I was anxious that he should attend his own Church, I asked him to introduce himself to the clergyman of the district in which he lived. An opportunity did not offer for a long time. Finally he used the telephone to ask the clergyman if he could have an interview, but the clergyman refused even to listen to him for one second, although he had been attending his church for a considerable time. I then had a letter sent to the Bishop, but no notice whatever was taken of it.

“Finally my son went to . . . and entered a dental college. I wrote to the clergyman of . . . church, where my son attended, and also asked him to wait after service and speak to the clergyman. He did so, but was received very coldly, and no notice was taken of my letter.

“When I received your book, I saw that the Bishop of . . . was given as one to whom commendations might be given, so I wrote to him, and he has very kindly replied to me saying that he will commend my son to the clergyman of the district in which he resides. The dissenters found out my boy's lodgings and called on him and asked him to social gatherings and gave a great deal of attention to him.

“Several who have left my parish who had letters of commendation, some of which were counter-signed by the Lord Primate, have had similar experience, and in every instance have gone over to the dissenters because of the indifference of the clergy of our Church both in the States and Canada.

“Very truly yours,
“ . . . ”

THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

WHY should the clergy and laity be harassed and annoyed concerning a rubric entirely devoid of ambiguity?

Ambiguity is indistinctness, duplicity, or uncertainty of meaning of an expression used in a written instrument. *Latent* is that which arises from some collateral circumstances or extrinsic matter in cases where the instrument itself is sufficiently certain and intelligible.

There is no *Latent* ambiguity in the rubric, because the circumstances brought into the controversy are *not collateral*; nor is the

matter in dispute *extrinsic matter*. On the contrary, the circumstances in controversy and the matter in dispute are both direct and comprise the very *gist* of the subject matter embraced in the rubric.

Patent—there is no *Patent* ambiguity of any sort appearing on the face of the statute (rubric). Hence there is no ambiguity either *Latent* or *Patent* to be discussed.

The whole proposition is covered by an ancient and elementary rule of construction, which has been recognized in the courts for centuries, not only in our English common law, but in the civil law. The Code Justinian, and in the Code Napoleon; and in fact everywhere and at all times. Here it is as laid down by Justinian, adopted by Coke, and followed everywhere:

“*Quoties in verbis nulla est ambiguitas ibi nulla expositio contra verba fienda est*”; translated by Coke as follows: “Where there is no ambiguity in the words, then no exposition contrary to the words is to be made” (*Coke Litt.* 147).

Any Bishop, rector, or layman who advocates the admission of persons to Communion who have not been confirmed or who are not ready and desirous of being confirmed, simply favors *disobeying* the rubric, and that's all there is to it. The slip-shod negligence prevalent in the last two years of Edward VI and during a part of the reign of Elizabeth, when this and many other rubrics were ignored or emasculated by fugitive reformers who flocked back from the Continent and were given ecclesiastical preferment in England, cannot create a *custom* paramount to an express statutory enactment. Express enactments can not be repealed by *custom*, even where the custom is widespread and generally sanctioned. Much less in this sort of a case where a violation of the express terms of the rubric is attempted to be justified in these times, when none of the exceptional instances which were once given as excuses for not obeying it are now apparent.

“And there shall *none* be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed.”

Ita Lex scripta est.

Yours truly.

R. B. MIDDLEBROOK.

THE REAL SIGNIFICANCE OF THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

TIT is a painful thing to be in opposition to one's own Bishop, but it is a position which in the last seventy years of Catholic Revival has become sadly familiar to those who have sought to be true to the principles and injunctions of the Church, as expressed in the Prayer Book, as opposed to the “historical interpretation” of the days of carelessness, ignorance, or indifference. Is there any Rubric which has escaped this “interpretation” of neglect?

The history of the Rubric, which is really what is important, has been sufficiently shown in your last issue. It is, in its present form, the Church's deliberate answer to those who were not communicants of the Church, but who had asked to be. The historical disregard of it in this country, if the Bishop of Massachusetts' charge is sustained, is not its “historical interpretation.”

But it is to be noted that the Bishop of Massachusetts did not plead for the “exceptional” admission to Communion of those not “communicants of this Church,” cases such as that referred to at the present time to the Archbishop of Canterbury in England. He swept away all barriers, and laid down a general principle. He conceives of persons “habitually” receiving Holy Communion, who are not members of the Church, and he charges the whole Church of this land with complicity in this laxity. It has been “the general practice throughout the whole history of our Church,” as well as “the general custom in this diocese from the earliest days of its history.” It is a serious charge.

The Reformers of the sixteenth and seventeenth centuries in England were notoriously tender towards those who, on the continent of Europe, were, in their judgment, “reasonably hindered” from receiving the Sacraments of the Church, because of the unlawful terms of Communion imposed upon them by the Church of Rome. They did not, however, on that account relax the faith and order of the Church towards those who, in England, separated themselves without such cause. When we remember the history of the Church in this country, its long delay in gaining Episcopacy, its weakness, the prejudice under which it labored, and its scattered members, we may be indulgent to a corresponding tenderness again and again towards those not confirmed. But has anyone, until quite recently, even supposed that the rubric did not mean just what it said, and that admission to Communion of such persons was irregular?

But Bishop Lawrence throws the door wide open. Heresy, or schism, cease to be matters of moment, or of inquiry. Church membership is a matter of indifference, except, he seems to suggest, financially. It is enough for a person to be “a disciple of the Master,” approaching in a right spirit.

It is very beautiful, but it is not the doctrine we are set to teach and to guard. The “Church of the Disciples of Christ” here in Boston is Unitarian. Will they not come under the Bishop's definition?

Bishop Lawrence hastened to add that he was only expressing his own opinion in thus ruling, and practically gave a rule of anarchy

to us all by saying that "a priest may repel any one whom he may esteem unworthy, or forbidden by the law of the Church to receive." But a Bishop's formal ruling counts for something, and St. Paul's Cathedral at Boston at once hastens to print the Bishop's unqualified judgment on the fourth page of its weekly leaflet, mailed far and wide. Can we be surprised that there is unsettlement, distrust of the Church, a fading enthusiasm, a continuous missionary deficit, a diminishing ministry?

The real significance of this rubric is the Catholicity of the Church, and the interpretation of our faith in the holy Catholic Church. We appeal to the history not of a century and a half in this land, but to the historical interpretation of nineteen centuries. It is not "the general practice" throughout our whole—and short—history, which must be our guide; but the general practice throughout the whole history of the Church, which our Rubric faithfully declares.

And the end that Rubric is designed to secure is not simply the grace bestowed in Confirmation, but the submission of the soul to Christ in His Church. The Confirmation implies the baptismal vows, and they include belief in "all the articles of the Christian Faith."

It is for this that we have to contend, but now, in this diocese, with leaden hands.

H. P. BULL, S.S.J.E.

Boston, May 16th.

THE EPISCOPAL ELECTION IN NEW JERSEY

To the Editor of *The Living Church*:

I EXAMINING your report of the recent convention of the diocese of New Jersey, I find that the votes for Archdeacon Shepherd on the second, third, and fourth ballots are reversed. They should read: Clerical, 17, 13, 9; lay, 6, 6, 4.

I feel this is important, as it shows that nine clergy voted, to the end, for Archdeacon Shepherd, not four.

Yours very truly,

Gibbsboro, N. J., May 15th. G. WHARTON McMULLIN.

"IN LOCO PARENTIS"

To the Editor of *The Living Church*:

ALLOW me to differ from the conclusion you imply in this article, that the boy drifts away from Church ways because Father is indifferent. Both parents may be true and loyal Churchpeople; the result would be the same. He will judge them as being sincerely good, but "cranky" or at least—well—"a little peculiar," and he knows other Churchpeople say so also. Ask him, say, why he has given up early Communion. He will answer that the vestry, prominent Sunday school and guild workers, etc., seldom or never come, and why should he? He does not want to be called peculiar. So he strolls in, kneels on his forehead—like they do—and marches up with them, all unprepared, to receive the Sacred Mysteries at the late celebration. But he fails to receive the spiritual uplift he found before, and gradually gives this up also. This is the result of my observation during a long lifetime.

Again, I would question the theory, also implied, that Father is generally irreligious and Mother very pious. This son, who also looks beneath the surface, will also deny, and when it comes down to practical Christianity—charity and the like—will tell you, Father often has the best of it.

Say, for instance, a great disaster occurs, calling for immediate relief. A soliciting party starts out and meets Father, who will quietly pull out the last dollar he may have, perhaps saved for some little personal want, and just write it down, "Cash." Mother also hears of the trouble, but has no money; she has just paid for a hat, etc., but she *must do something*. So she fares forth to her other dear Church workers, and with tearful eyes pleads for action. A "dinner" or "supper" is planned, and for a week or more the time is given up to a round of cooking and baking—materials *also* paid for by Father—until the day comes, when Father will be told to come and treat the whole family, and *again*, Father foots the bill! This is about what often happens in Church families such as you depict, with direful results.

No, what will best hold the boy and lead him on, perhaps into the priesthood, is earnest, faithful care by the parish priest, one who knows how to enter into his joys and sorrows, and become a loved and respected advisor. This work can be greatly assisted by Confession. There we have the link so often missing in many parishes otherwise Catholic in their practices. This was a great power in the Oxford movement, but seems to very little stressed nowadays, to our great loss.

W. H. NICOL.
Corsicana, Texas.

A CORRECTION

To the Editor of *The Living Church*:

IN the translation of the Sarum rubric, which appears in my article on "The Significance of the Confirmation Rubric," in your last issue, the clause "except in the hour of death" has unaccountably dropped out. Fortunately the omission has no bearing upon the subject under discussion.

LEFFORD M. A. HAUGHWOUT.

LITERARY

"CHURCHES IN THE MODERN STATE"

Churches in the Modern State. By John Neville Figgis, Litt.D., Hon. D.D. (Glasgow), of the Community of the Resurrection. Honorary Fellow of St. Catharine's College. Cambridge: Longmans, Green & Co. Price \$1.85 net.

One expects to find in anything that Dr. Figgis writes, vigorous thinking and clear expression. There is never any dodging of issues nor difficulty about knowing what he means. These qualities are manifest in the volume under review, and are more than ever welcome because the subject is one which combines fundamental importance with profound difficulty. Dr. Figgis appears here as the student and teacher of history rather than as the preacher or member of a religious community, although he explains that the material of the work was originally given in four lectures to the clergy in Gloucester, at the request of the Bishop of that diocese.

The relation of the Church of England to the State of England is naturally in the foreground of the discussion, but it is shown to be but one part of the whole problem, which is so far-reaching that it takes in not only Churches but all forms of corporate association within the state. "The principle is concerned not with the details of ecclesiastical privilege or with the special position of an Established Church, but with the very nature of the corporate life of men, and therefore with the true nature of the state" (pp. 49, 50). The conception for which Dr. Figgis contends is opposed to what he calls the "scientific monstrosity" of "the omnipotent State facing an equally unreal aggregation of unrelated individuals," and consists, in his own words, of "a land covered with every kind of social life, functioning not only in matters religious, intellectual, artistic, but also in the most necessary form of industrial and manufacturing, and even agricultural activity, and each receiving its due place as a living member of the body politic, recognized as a real, self-developing unity." The man in the street will want to know what difference it makes, and he is given the concrete instance of the case of the Free Kirk of Scotland, which entered into union with the United Presbyterians. The small minority which opposed the union appealed to the State to prevent it, and got a verdict that the act was *ultra vires*, and that all the property and endowments of the denomination must be forfeited to the protesting group, popularly known as the "Wee Frees." The decision was so plainly inequitable that an Act of Parliament was passed creating a commission to apportion the property, with some regard to proportionate interests, between the two bodies; but the point is that the law of the land regarded a great body of its citizens, associated for religious purposes, as having no power at all over either convictions or their possessions except within the rigid limits of statute and contract. They could not develop their own life freely, but were hedged about by a legal fiction which assumes that they have no corporate existence, save as they are created by an act of government, and no powers except those which by that act are specifically granted. The doctrine upon which this rests is the doctrine that there is no right that is not derived from the State, a doctrine that comes to us from the Roman law, and to most lawyers of the present day seems axiomatic. Dr. Figgis shows that this passed into Roman law by a process which carried over the ideal of the compact, communal city-state of the ancient world to the vast, autocratic empire of Rome. Gradually "the doctrine of the unity of the sovereign power and the complete non-existence of all other real authorities became the settled presupposition of the lawyers." Toward the close of the Middle Ages, indeed, there seemed to be a tendency in the other direction, toward the recognition that the State was in fact *Communitas communitatum*, and not merely an aggregate of individuals. "However imperfect in theory, there was a practical recognition of merchant and craft guilds, with borough charters, guild liberties, the baronial honors, with courts Christian, courts royal, and courts manor, all functioning" and making for "a system of universal liberties and balanced powers." However, the immense weight of the Roman law over-rode all these, aided by the need of centralized power to curb real abuses, and still rules the political thinking of our time, though in greatly modified forms, and by no means unassailed.

In working out his position, Dr. Figgis advances certain opinions which cut clean across some current practice. Instead of urging that the Church try to influence the law-making of the nation, he seems to advocate (p. 125), a double standard, the Christian law, which the members of the Church impose upon themselves, and the statutes of the civil power, based upon a morality which "is no matter for the Christian Church to decide." "Primarily, the business of Christians is with the moral standard of their own society. . . . The raising of that will gradually bring about the elevation of the great mass of those who do not belong to it."

This will seem arch-heresy to those ardent reformers who think,

apparently, that the chief purpose of organized Christianity is to maintain an active lobby at every capital, and that every mail that goes out of a minister's study should contain a letter to his congressman. Something will certainly be gained, whether one agrees in this matter with Dr. Figgis or not, by the frank recognition of the fact that there does not yet exist anywhere such a thing as a "Christian nation." The Church is still in the midst of heathenism, a heathenism neither so widespread, so powerful, nor so open as that which the first Christians faced, but yet great and strong enough to make Christendom fight for every inch of real moral and spiritual progress that is made.

One recognizes in this book a phase of the social problem in which Americans are interested. After all, is not the doctrine which is attacked here only a form of the confusion between the State and the official classes assuming to be the State, from which the democratic experiment everywhere suffers? We are striving here in America to make our government really express the will of the people. The conflict enters many fields, the Church among them. Doubtless when we assume, as often it is assumed, that the only forms of association which can express the general will, are official and legal forms, the assumption is false and the result inequitable and oppressive. We must find (and we are moving toward) freer and more flexible conceptions of what a democratic society can do, in which the legalism that restricts corporate activity will withdraw before a new spirit of brotherhood, which can be vastly more daring because it is vastly more loving. GEORGE LYNDE RICHARDSON.

MISCELLANEOUS

Training the Girl. By Wm. A. McKeever. The Macmillan Co. \$1.50 net.

We have been flooded with books on every phase of the child problem. Professor McKeever's bibliography shows what a mass of literature on the subject has been coming from the press in the past five or six years. The value of his work is that he has given us, in popular and practical form, the results of a very thorough study of this work, modified by practical experience in the field of education and made definite and helpful more particularly to parents who approach with any seriousness of purpose the problem of character building in the training of their children.

The present volume is a companion study to an earlier book on *Training the Boy*. Every phase of the life of the growing girl has received some measure of attention, and a wholesome life plan is sketched showing what can be done in industrial, social, vocational, and service training, with a brief chapter or two on religious development.

After all, the problem is a home problem. Too many parents have been turning over the education of their children to the schools, just as they have expected the Church and the Sunday school to do everything in the way of religious instruction and moral training. The private schools are realizing how hopeless the task is, and we hear of meetings in all parts of the country to devise some scheme of co-operation between the parents and the school. The same thing is needed in religious education. Until there is a more vivid realization of the peril of a prayerless home, the Church will be as seriously handicapped in her work as Professor McKeever shows that the school is without parental discipline and control or even parental interest and concern.

These books, by the Professor of Child Welfare in the University of Kansas, are a valuable compendium of the methods of training which have proved their worth in practice; but they are more than that; they are a courageous effort to show how, "out of the common stock of the boys and girls of to-day, a great generation of men and women may be moulded" for the future. C. F.

Personality and Womanhood. By R. M. Wills, formerly of Somerville College, Oxford. With Preface by B. W. Randolph, D.D., Canon of Ely. Milwaukee: The Young Churchman Co. Price \$1.50.

This is a very interesting book, in which the author gives us the results of wide reading and study in the subject of Woman's development. While written in the interests of Woman's Rights, it can easily be taken as a handbook on the condition, work, progress, and influence of woman from the earliest days until now. There has been ebb and flow, yet on the whole, large progress has been made. The reader is struck by the deeply religious character of the book, and the large amount of practical teaching brought in. The author's contention, is that religion, our Lord's religion, is that which alone can lift up woman, and bring her into her own. Like man, woman is a spiritual being and equally the object of Christ's salvation; and the conclusion reached is, "the identification of the real woman's movement with Christianity, and the triumph of that which is spiritual, just, true, and holy."

Whatever be our feelings about woman's suffrage, etc., we must sympathize with the author, whose efforts must surely remove prejudice.

From an Island Outpost. By Mary E. Waller. Little & Brown Co. 1914.

Nobody can dip into this delightful volume of homely living and high thinking without wishing that the author's likeness prefaced her most friendly book. Yet we could hardly feel more strongly that

she is talking with us face to face, so creative is the touch of her imagination.

The writer once heard a "globe-trotter" say, after an hour's dash through Nantucket, that it was agreeable to have been there because, the duty being fulfilled, it was unnecessary to go again! But a few hours' stay would have converted that foolish person, and one good look made him begin to feel at home. "And what a town it is, with its glint of bright harbor waters down the vista of the elm-shaded main street that slopes to the east, and its magical moorland glimpses from every surprising turn and twist of lane and alley, of highway, cliff, and shore!" As for the wonderful old homestead, so lovely in its quiet old age and so lovable in the furnishings of its happy occupant, what winter would be long enough to spend in it? As for its environment, we read: "As I came out on Sankaty Head I faced—Eternity. The sunshine was that bottled vintage of mid-summer which nature lays aside for three months, only to pour out in libation as a mellow, golden cordial on just such an October day. The sun had wheeled a degree from the meridian. In the south the ocean lay pale, blue, clear, to the horizon's rim; but eastwards and before me—what was before me? I cannot tell. It seemed to me as if I were having one long, long look into that Mystery of Mysteries in which all life lives, moves, and has its being; into which we humans gaze with straining eyes, mutely questioning; through which we, the Unknowing, pass with faltering sight into the Unknown."

This episode is the history of the first "breathing spell" in nine years of a woman of high culture and great human sympathies, whose memory is as rich as her observation is keen and fresh. At one time she turns over her portfolio of sketches of travel to pass away the dull day or the long evening. Here is one: "A funeral procession in Venice. I saw it from a gondola as we were passing beneath the Bridge of Sighs; white gondola, white catafalque, covered with white roses, priests in white robes—suddenly rounding a dark turning of the narrow canal. A shaft of yellow sunshine falls athwart the procession and lights the dark green waters."

And then for contrast; wonderful local color! Who doesn't snuff, in reading, the salt, sandy air of the changeless isle: "A tiny lane, cobble-paved. The gable of a small barn takes up a part of one side; it is overrun with the vines of the wild grape. A load of hay fills the lane from side to side, and beyond it, down the short, steep slope are the blue waters of the harbor and the white sail of a catboat closing the vista."

There is something more and something deeper at the back of the author's mind and in the depths of a great and loving heart. Let anyone read the chapter on "Beacons," without a stir of the moral sense by some of the very noblest words of faith and hope that were ever written!

ERVING WINSLOW.

Richard Wagner: The Man and His Work. By Oliver Huckel. New York: Thomas Y. Crowell Co.

A delightful printed (does it not come from the Merry Mount press?) and edited little Wagner hand book Dr. Huckel has provided to whet the appetite for the study of the great autobiography, the larger and smaller biographies, the ten great volumes of Wagner's prose and poetry and his musical works (Dr. Huckel translated himself the eleven great music dramas), or to satisfy those whose time and inclination do not permit an indulgence so intemperate, with a wonderfully comprehensive epitome of all that they may care to know. Sketches of the plot and quality of the music dramas are included, with a "time table" of the principal events of the life of the musician, and a little index which, containing only fifty-seven titles, is so inadequate for a book, even as small as this, that it had better have been omitted. There are good illustrations including the reproduction of the admirable portrait of Cosima and the Egusquiza picture, another in that long gallery of musicians' faces stamped with anxiety and sorrow.

After storm and stress, Wagner's two exiles and unhappy marriage experience, he settled down to a period of eleven happy years in the midst of his reunited Germany; happy, well endowed, prosperous years, which commenced with the laying of the cornerstone of the Bayreuth Festival Play House. If not morally deserved they were well won by courage, effort, and suffering.

There are points brought out forcibly, though perhaps with unintentional vividness in this Life, thus stripped of detail. Wagner's colossal conceit in his own powers and possibilities, his conviction that he was born to set right every social, religious, political, and economical question, betrayed him into great mistakes. Had he confined himself to his native sphere, and in that sphere wrought with a more chastened and submissive spirit, he might have given to it a still greater gift of wonderful dramatic and musical power, not frittered away in a hotchpotch of Christian and Pagan legend for which his disciples claim a pseudo inspiration.

ERVING WINSLOW.

THINK who Christ is, and what Christ is—and then think what His personal influence must be—quite infinite, boundless, miraculous. So that the very blessedness of heaven will not be merely the sight of our Lord; it will be the being made holy, and kept holy, by that sight.—Charles Kingsley.

Woman's Work in the Church

* Sarah S. Pratt, Editor *

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

THE article of two weeks ago, concerning the usefulness of the elder clergy was beautifully exemplified in the diocese of Indianapolis early in May, when the Woman's Auxiliary assembled for its annual meeting. At the opening service of the Holy Communion, the congregation had the privilege of hearing a sermon from our patriarchal Presiding Bishop. Certainly this Bishop of ours is a refutation of all this semi-scientific, unnatural Oslerism which would limit the usefulness and the fulness of power to the few early years of a man's life. It was thought in the simplicity of the early Christian era that God prolonged the life of holy men for the advance of His Kingdom. Why should we not still think so? When we see and hear these giants of the Church, from the majestic viewpoint of their accumulated years, pointing out the way of wisdom and adjuring us to walk therein, as did the prophets of old, surely there is nothing superstitious in the belief that their tale of years is prolonged by Almighty God for the advancement of His glory.

And so, as these women listened to the clarion tones of Bishop Tuttle, carrying to them the splendid message of woman's part in God's work, it was accepted as a special privilege and a special blessing. Perhaps many of our diocesan Auxiliaries have heard the Bishop on such an occasion; if so, they will remember how, in this Auxiliary sermon, he emphasizes woman's part in missions from the earliest Christian days. Citing the old Jewish liturgy to show the status of woman, he quoted that part of their service where the Jewish men said, "O God, we thank Thee that Thou hast made us men"; to which the woman's side responded, "O God, we thank Thee that Thou hast made us as we are."

The phrase "Diocesan Auxiliary" Bishop Tuttle asserted to be a beautiful name, showing that "diocesan" meant relating to, or concerned with, the home; and as to "Auxiliary," we have all been trained in its meaning. St. Paul's Epistle to the Philippians will hereafter be of greater interest to those who heard the Bishop, because he so carefully and graphically drew the picture of St. Paul's visit to Philippi, and his kindly reception by that good business-woman, Lydia, who—so the editor of this page has always claimed—was the real founder of the Auxiliary. The Church in Philippi had, from the first, been largely maintained by women influenced by the good Lydia, and that was the reason—so interpreted the Bishop—that this Epistle was more gentle, and had less severity and advice about it. The women did not need the same spiritual prodding as the men. Helena, the mother of Constantine; Bertha, the wife of Ethelbert; Monica, the mother of St. Augustine, were all shown to have been "strategic points," as it were, in the development of Christianity. A fervent appeal for more help in providing "coffee, biscuit, and bacon" for those on the Church's fighting-line, was the peroration of this great sermon.

Bishop Tuttle attended the business meeting, and rather facetiously told the women that it had been said that women could not transact business without losing their tempers; could not give and take as men, or rather could give but could not take. He said that it was his theory that for generations woman had virtually had no opposition; she had carried everything before her in the home and in society. Consequently when, in the later order of things, she came into the transaction of business, this long-continued petting prevented her from being philosopher enough to preserve her equilibrium. Of course this sounded very well, but stolen glances between woman and woman suggested that it was taken with a grain of salt by many who loudly applauded.

The Bishop spoke again after luncheon. Referring to the repast, which was far above the ordinary, and expeditiously served by many women, he said he thanked the "Hebes and Graces who had provided and served the collation, not only from his heart, but from a point below the heart." It was a blessed

day for the diocese that Bishop Tuttle could be with us, and with tender and grateful partings we bade him adieu.

THE ERROR made by the head of this department regarding Dr. Isaac Watts and his famous hymn has brought so many charming letters that we are immensely pleased that we made the mistake. In fact, it has been put into our head that a judicious mistake occasionally would save many a paper from being dull. Several of these letters, most of them, are from "mere men," as they call themselves. We never would venture on this adjective. One pleasant letter tells us that Dartmouth College possesses an edition of *Hymns and Spiritual Songs*, dated 1816, and also Jeremy Belknap's *Collection of Hymns*, dated 1757. "In both of these the line 'And seize it with the eye' appears. I suggest," continues this letter, "that the editor of America's Methodist hymnal polished the roughness of 'And seize it with their eye' into the commonplaceness of 'By faith they bring it nigh,' and I may add that is what tinkers and polishers do. They substitute commonplace lines and phrases for striking lines and phrases, and never the reverse." This gentleman then challenges the editor of this page to write to the librarian of the General Theological Seminary, and find out the truth about this matter, but before she had time to do it, comes Mr. G. C. Sutton, who writes to THE LIVING CHURCH, saying that in Bell's edition of the *Poets of Great Britain*, dated 1782, the line is as it is in our Hymnal, adding that it must have been our Methodist friends who undertook to improve the hymn. Consequently the Methodist woman who said that we were great polishers, was unknowingly censoring her own church people.

"The obligation to sing hymns as written is just as binding whether the writer be a Churchman or not," writes another. "I know of but one exception which proves the rule, 'When my eye-strings break in death'; but beside that line, our official version of 'Rock of Ages' is a disgrace to our dear Church." Another says, "The fact that the American Church authorized the Hymnal, including the Watts, Tate, Brady, and certain other hymns, by no means makes such hymns good Church material."

A Churchwoman writes very earnestly on this subject: "I was much interested in the remarks anent the mutilation of hymns. How about the hymn 'Crown Him with many Crowns'? Was ever a hymn so dealt with? In *Hymns Ancient and Modern*, the old Hymnal, and the *English Hymnal* there is a substantial agreement, which is lacking in the version in our Hymnal. The exquisite poetry, so sublime, so soul-stirring, has been replaced with entirely different material, except the first verse. For the people who think one verse is enough of any hymn or song this may be all right. This craze for improving, however, is not confined to hymns. There are at least three different last verses to 'Columbia, the Gem of the Ocean,' and there are two very different versions to the lullaby 'Hush My Dear, lie still and slumber.'" (This also was composed by Watts.) This writer concludes by wondering why it is that we have only one version of "My Country, 'tis of Thee." Probably about the middle of this century somebody will attempt a change; there are those who hint that "Sweet land of Liberty" speaks of a past era.

So with the serene feeling that we can blame it on the Methodists, we can sing "Am I a Soldier of the Cross" with greater gusto than before.

THE MINNESOTA SUMMER SCHOOL OF MISSIONS is planning for its annual session in Olivet Congregational Church, Merriam Park, St. Paul, Minn., on June 17th to 23rd. The leaders will be Mrs. D. B. Wells of Chicago, and Mrs. H. L. Hill of New York City, who will conduct the study of Foreign and Home missions, and Mrs. John Ferguson, Monmouth, Ill., the

leader of Bible study. The book on foreign work will be *The Child in the Midst*, the Junior book will be *Our World Family*. The Home mission textbook will be *In Red Man's Land*, with a Junior work called *Goodbird the Indian*. The book devoted to Bible study is entitled *Teaching Them to Observe*. In connection with this summer school a letter has been received, asking for suggestions for an efficiency exhibit of Missionary Methods, the chairman of which committee is a Churchwoman, Miss Mary C. Smith, 2433 Girard avenue, Minneapolis, who will be glad to receive practical, helpful suggestions. The ordinary missionary exhibit would scarcely supply this want. If there could be made or collected such an exhibit—possibly there may be one such—it would be very valuable at diocesan councils. A pertinent question on this summer school folder is, "Will you boost for the summer school?" Inquiries may be made of Miss Mary Sue Willes, 405 Dayton avenue, St. Paul.

IN OUR last letter there was a suggestion that dioceses make a beginning of an exhibit of historical things at the annual council, and pay more attention to the manner of distributing Auxiliary and general literature. Since then it has been encouraging to personally preside at such a table as we suggested, and note the interest shown when there is somebody to direct or suggest. "I want something specific about Junior work," "Is there anything telling all about the United Offering?" "What are all these books?" Surely questions like these are all that an ardent Auxiliary woman can desire, and they poured in thick and fast. Others said "Give me everything you have." Even the tracts and reports brought home from New York, were eagerly taken, and a clean-swept table at the close of the day spoke for the success of the idea.

As for the permanent diocesan exhibit; that should be conserved in the diocesan building in the see city. Individuals owning precious mementoes of the diocese should willingly give them to such a collection. Portraits and photographs of the clergy, past and present, pictures of old churches, reproductions of old prints of the early American Church, the diocesan seal, diocesan publications in bound volumes—though few of them live long enough to be bound—and many other things which will suggest themselves as the collection grows, properly exhibited, would be the most valuable instruction brought home from a diocesan council. This would be fine work for the Auxiliary to assume. One often looks around at our bare, forlorn Church rooms, and thinks how different a woman's touch would make them, even if they can't be vestrymen.

THE THIRTY-NINTH LOCAL ASSEMBLY meeting of the Daughters of the King of the diocese of Long Island was held on May 19th at St. Thomas' Church, Brooklyn, the Rev. Duncan M. Genns, rector. The programme began with the Holy Communion, and a charge by the rector. Then followed a council meeting, luncheon, assembly meeting, reports of chapters, and election of officers. At 4 o'clock there was Evensong, with an address by the Rev. Herbert J. Glover, rector of St. Stephen's Church, Brooklyn.

"THE CHURCHWOMAN'S OFFERING OF ROMANCE," an article on the United Offering written by the editor of this page and appearing in a recent number of *THE LIVING CHURCH*, has been deemed useful enough to appear as an Auxiliary leaflet under the number 107, and may be had from the Church Missions House.

AN INQUIRY comes as to whether "Section B," comprising the younger Auxiliary women, is the same thing as the Auxiliary Daughters. Unless something has happened that we do not know about, these include the same grade of women in point of age; young women who think they are too old for Juniors and know they are too young for the Woman's Auxiliary. This delicate question of classifying ages was wittily discussed by a delegate at the Triennial: "We know," she said, "that it is difficult to mingle young women of fifty and sixty with old ones of seventy and eighty." The Daughters and Section B., however, number many less years than any class included in this remark.

GOD WILL have the service which comes of a sound mind and a joyous heart; and nothing more impedes and impairs soundness of mind and joyousness of heart than petty scruples.—*Edward M. Goulburn*.

SERMONS—AND SERMONS

BY STEVENS TAYLOR

THE great conundrum of the twentieth century thus far seems to be—"Why don't the men go to church?"

Why indeed? The fault cannot be on the clergymen's side, because they are so ready to discuss it from every point, or rather from several points, and are willing to do anything to get the men to services short of haling them there by rough usage.

But there is one phase of the question that has been very lightly touched upon. That is the length and kind of sermons.

With the laymen—the hearers—it is almost an axiom in their heart of hearts that a sermon should be limited to fifteen minutes. The clergy say "The people shouldn't limit God's message. They ought to come and listen with reverence." Even so; but if every one did what he ought to do, we should all be very different people.

They say, men can go to the theater and sit for two hours or more; why not the church? What is the difference? Oh, the difference is very great. In the theater you can stand up, go out, talk, or just listen to the nonsense and let it amuse you minute by minute, with no effort to remember even the names of the actors. It constitutes an almost perfect relaxation for a tired business man. On Sunday he goes to church with an utterly weary, almost exhausted mind, after wrestling with the fierce business problems of a strenuous week. He can listen to, enjoy, and remember a short sermon composed of simple words and containing one good thought that will help him through the coming week; instead of that, he hears one twenty or thirty minutes long, full of large, eloquent sentences, perhaps on the subject of some doctrine or perchance refuting some heresy of which he has never heard; after a while even the words are to his tired brain only a succession of sounds that must be endured until the end, and when it is over, he carries nothing home with him to compensate for the ordeal he has been through. Is it a wonder if the beginning of the end with him comes on the next Sunday, when he decides to stay at home and rest?

A lawyer whose mind has been trained in arguments, might have enjoyed and been benefited by that sermon; but a business man or a young clerk? No; it was a physical impossibility. Why should not the sermons, nine-tenths of the time, be adapted to the latter classes? They bear about that proportion to the size of the congregation. Is not the Church financed almost exclusively by the Captains of Industry? Can it possibly be that a preacher takes pride in the long roll and echo of his sonorous sentences? And yet anything more helpless than the man in the pew, I do not know, unless it is the driver of a skidding car.

The critical time in a man's life in regard to church-going is often when he is too old to be taken to church by his mother and has not yet formed the habit for himself. Happy such a boy if he has a father to go with him; but if he is not so blessed, happy such a boy if he has a sympathetic rector, who will give him fifteen minute sermons, composed of just the kind of simple, sweet words that we find and love in our beautiful English Bible. Words that without effort carry meaning to the brain and soothe the racked nerves, the very rhythm being a delight. In other words, a rector who follows the example of One whom the common, the tired, the weary people heard gladly.

One of my old rectors had a habit—not at all exceptional—of saying, "My time is up but I just wish to add one word more." One Sunday I pulled out my watch and timed him; his one word took twelve and a half minutes to enunciate—just two and a half minutes less than the whole sermon should have been, and yet he thought we were enjoying it as much as he did.

In one of our cities there are two churches, three blocks apart. The rector of one of them is a very brilliant man, but his sermons range from thirty to forty minutes. The other preacher is of average caliber, but everyone in the town knows that when fifteen minutes have elapsed, his watch snaps together and the sermon is at an end. The former has possibly a two-thirds congregation, and the latter preaches to a "packed house"; for the nerve-weary, mind-racked, heavy-ladened people "hear him gladly."

SINCE OUR WAY is troublesome and obscure, He commands us to mark His footsteps, tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet.—*Jeremy Taylor*.

A SUNSET

In the west, o'er the mountains, a mighty array
Of clouds are assembled at close of day;
Multitudinous forms ever varied appear,
Vast and sombre, mere fragment of cloud, pure and clear;
In mysterious harmony thronging the sky,
Dependent, submissive, and humble they lie.

Waiting thus they are touched by the vanishing sun,
And, illuminated, transfigured, shine forth one by one;
Wide wings opalescent and gleaming unfold,
And radiant banners of light are unrolled;
Wondrous amber and gold, rose, amethyst, green—
Behold, they reveal a great Presence unseen!

HARRIET APPLETON SPRAGUE.

A GOLDEN WEDDING

A PROSE-POEM; FROM LIFE

By L. L. ROBINSON

FOR many months he had been failing—a slow decadence, perceptible even to careless eyes—painfully palpable to the watchful eye of love. The manly form, once erect, unyielding, now drooping wearily; the gaze once alert and searching, now listless, wavering; and, saddest of all, the once active, retentive mind and memory, now losing grasp, dimly, pathetically self-conscious of waning forces.

Yet to her, the faithful companion of his life, watching in silence, this visible failing of the outer man was but the external crumbling of that which long since, for her, had waned—the inner, truer life of heart and soul—in truth, the *real* man to whom, in the glad springtime of youth, she had given all, in self-surrender.

Supremely happy had been the early years of that perfect union; perfect the accord of heart and mind to one full harmony. But, inch by inch, like a swelling, encroaching tide, the world's mad rush had crept between, engulfing, absorbing him, till, borne on its dizzy whirl outward and onward, he had been swept afar on the shoreless sea of insatiate ambition, its deepening undertone dulling ear and heart to the gentler voice of love, and its cold waves quenching the glow of the once sufficing hearth-stone.

And now the outer man was sinking 'neath the strain. Day by day, love's eye, more watchful grown, noted the creeping shadow slowly eclipsing the once luminous mind, slowly benumbing every vital power, long overstrained in the whirl and struggle. Fifty years had now left their record on the brow of each since that day so long ago, the day which had made them one; yes, one in truth, for a score of years; then, the slowly widening, ever deepening chasm, and they again were *two*.

To-morrow would bring the "golden wedding" morn.

Would that it were passed, she moaned. Would that it might come, and go, even as other days, red-marked on Memory's calendar, unnoted, save in the shadowed sanctuary of the heart where love keeps ever its altar lights low burning. He, probably, would not even recall the day; or, if reminded, would but grope vaguely through the darkened chambers of the past, painfully seeking its dim significance. Would that she, too, now but a shadow grown, had, like other things belonging to those sunnier years, drifted out to the calm, peaceful land, where even shadows sleep undisturbed.

Yet now, with heart mutely aquiver, as thronging memories of that eve, half a century flown, so strangely real, once more fill her being, a throbbing, yearning impulse moves her to seek him, as in the hush of the gloaming, alone he sits in the hearth glow, dreaming, she doubts not, as so often now, of *nothing*.

Yet no. She starts, and pauses on the threshold; for lo, with gaze fast riveted, dreaming, it is true, yet alert, questioning, he sits, all intent, upon some object in his hand—a snowy spray of orange blossom—the tactful memento just sent by one, the last survivor of the little band making gay the bridal eve, so long ago!

Was it the subtle fragrance of the flower, mayhap; or, some strangely awakening, occult influence, bringing anew to life and meaning the long buried day and hour? Surely over the furrowed countenance, newly stirring, unwonted emotions are rapidly playing; joyous, eager memories—are they not rather living realities?—aglow, in the faded eyes!

As she advances, the faithful companion of all those fleeting years, her own step now faltering but the worn face strange-

ly sweet and youthful under the spell of quickening impulses, a happy murmur greets her ear, and a smile, like a sunburst on a Winter's landscape, brightens the eye uplifted to greet her.

With movement impulsive and newly alert, eagerly he half rises from his chair, fond, welcoming hands outstretched; and accents once familiar, though quavering now, thrill her ear with half-forgotten music.

"Ah, you are coming, Sweetheart! I have been waiting, and the moments were growing long. Surely you, too, have but one thought for this glad eve—the morrow, Dear, that brings our wedding morn; the day, at last, which is to make us one! Come, sit beside me, Love, your hand in mine; as, with the morrow glad, it shall be mine forever and forever!"

Wondering, questioning, yet venturing neither pause nor speech, silently she drops upon the low seat at his side, and clasps one wrinkled hand now seeking hers, while the other, with trembling fingers, deftly twines amid her silver locks the new blown orange blossom.

"Ah, Love, how fair you are to-night! Fair as the flower that gleams within your locks of gold. Come, rest them here upon my heart, Dear, so—"; and lovingly he draws the bent head closer, and strokes with tender touch the faded cheek upon his breast.

"How bright the glow upon your cheek, dear one. And though your eyes are dropped, I know they shine as when their love light answers mine. Are they looking into the long, glad years before us, Love, and mirroring even now the happiness in store? A little time, a few short hours—and you are mine for ever and for ever!"

Is it some trick of old Time's magic-lantern? Lo, the fifty years, so slow in passing, with one swift touch have been swept away, obliterated—and he is but a youth again, and she, the maiden of that long ago; while Spring time reigns anew, amid the snows of Winter.

Silent, unquestioning, her head rests trustfully on his breast. For her, likewise, backward the years have rolled. For love knows no old age, counts not the past, nor recks the future, dwelling content in the throbbing, pulsing present. Gone are the slow days of creeping heart-hunger and yearning. Gone the chill rift, the ever widening chasm. Close to his heart she nestles, as in the long ago, conscious only of its erstwhile warmth and shelter.

And still he strokes the faded cheek, round and soft to his caressing touch and fancy; toys still with the silvered locks now gold in the fire light's glow, and whispers still of the coming morn—"The morrow, Love, that shall make us one, for ever and for ever!"

Weaker grows the quavering voice; lighter the touch on cheek and brow. Silence steals upon the gathering dusk as, in truth, she dreams upon his breast.

And so the grey robed Guest, entering silently, unbidden, finds them, amid the shadows; hovers but a moment, near—then mutely beckons the bridegroom away, as, with the flutter of departing wings, the sleeping bride stirs and wakens. Like a chill upon her heart falls the shadowy Presence. There is neither voice nor touch, to break the stillness. Yet, is it echo, or a lingering cadence, still whispering low:

"To-morrow, Love—a few short hours, and we are one, for ever and for ever!"

"AM I REALLY what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my conscientiousness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself at the call of duty? am I more alive to the commands of conscience? have I shaken off my besetting sins?" These are the questions which this season of Lent ought to find us putting fairly and honestly to our hearts.—*Frederick Temple*.

DON'T BE CONTENT with spending all your time on your faults, but try to get a step nearer to God. It is not He who is far away from us, but we from Him. If you ask me the best means to persevere, I would say, if you have succeeded in getting hold of Almighty God's hand, *don't let it go*. Keep hold of Him by constantly renewing ejaculatory prayers to Him, acts of desire, and the seeking to please Him in little things.—*Mother Francis Raphael*.

Church Kalendar



May 1—Friday. SS. Philip and James.
 " 3—Third Sunday after Easter.
 " 10—Fourth Sunday after Easter.
 " 17—Fifth (Rogation) Sunday after Easter.
 " 18, 19, 20—Rogation Days.
 " 21—Thursday. Ascension Day.
 " 24—Sunday after Ascension.
 " 31—Whitsunday.

KALENDAR OF COMING EVENTS

May 23—Convocation of the Missionary District of South Dakota, at Christ Church, Lead.
 " 25—Convention of the Diocese of Kentucky, at St. Andrew's Church, Louisville, Ky.
 " 26—Convention of the Diocese of Bethlehem, at St. Luke's Church, Scranton, Pa.
 Convention of the Diocese of Central New York, at Trinity Church, Watertown.
 Convention of the Diocese of Chicago, at the Cathedral of SS. Peter and Paul, Chicago, Ill.
 Convention of the Diocese of Missouri, at Christ Church Cathedral, St. Louis, Mo.
 Convention of the Diocese of Southern Virginia, at St. John's Church, Wytheville, Va.
 Convocation of the Missionary District of North Texas, at St. Andrew's Church, Amarillo, Texas.
 " 27—Convention of the Diocese of Atlanta, at the Church of the Incarnation, Atlanta, Ga.
 Convention of the Diocese of Arkansas, at St. John's Church, Fort Smith, Ark.
 Convention of the Diocese of Erie, at Christ Church, Oil City, Pa.
 Convention of the Diocese of Minnesota, at the Cathedral of Our Saviour, Faribault, Minn.
 Convention of the Diocese of Pittsburgh, at Trinity Church, Pittsburgh, Pa.
 Convention of the Diocese of Southern Ohio, at All Saints' Church, Portsmouth, Ohio.
 Convention of the Diocese of Florida, at Holy Trinity Church, Gainesville, Fla.

May 28—Convention of the Diocese of Newark, at Trinity Church, Newark, N. J.

Personal Mention

THE REV. DR. ALFRED W. ARUNDEL, a member of the staff of St. George's Church, New York City, has been given leave of absence until September 1st, to take charge of St. Luke's parish, Matteawan, N. Y. He began his duties there on Sunday, May 10th. Dr. Arundel may be addressed during the summer at Room 11, St. Denis Hotel, New York City.

THE REV. JAMES W. ASHTON, D.D., rector of St. Stephen's Church, Olean, N. Y., diocese of Western New York, has resigned, after thirty-one years of service, the resignation to take effect shortly. He will continue to reside at Olean.

THE REV. DAVID C. BEATTY, formerly rector at Lead and subsequently of Deadwood, S. D., is now residing at 233 E. Huron street, Chicago, Ill., without a charge.

THE REV. ALFRED W. BELL, rector of St. Mark's Church, South Milwaukee, Wis., will sail for England on the S. S. *Laurentic*, which leaves Montreal on Saturday, May 23rd. He will be away for several months.

THE VACANCY occasioned at the Church of the Advent, Pittsburgh, Pa., by the removal to Michigan of the Rev. H. B. Marks has been filled by the appointment of the Rev. C. D. FRANKEL of Indiana, who will enter upon his new field of labor on June 1st.

THE ADDRESS of the Ven. WILLIAM F. HOOD, Archdeacon of La Crosse, has been changed from Fairchild, Wis., to Eau Claire, Wis.

THE REV. G. T. LEBOUILLEUR, wife and daughter, will return to Rochester, N. Y., early in June, after an absence of eighteen months in Utah. After the first of June they may be addressed care of Amsden & Co., 4 Main street, W.

THE REV. THOMAS HINES has resigned the rectorship of St. Andrew's Church, Peoria, Ill., diocese of Quincy, and has accepted the rectorship of the Church of the Good Shepherd, East Chicago, Ind., diocese of Michigan City, beginning his work there on May 15th.

CAUTION

CAUTION is suggested in dealing with two foreigners, one dressed in clerical garb, who are armed with numerous so-called credentials, and are soliciting funds for a feigned orphanage. Particulars may be had by addressing the Rev. O. E. NEWTON, Mt. Pleasant, Mich.

ORDINATIONS

DEACONS

MILWAUKEE.—By the Bishop of Milwaukee, on Sunday, May 10th, at St. George's Church, Philadelphia: ROY WALLACE MASON, FRANK HOBART MILLETT, and WILLIAM HENRY WOLFE. The candidates were presented by the Rev. G. La Pla Smith and the Rev. G. E. Talmage, and the sermon was preached by the Rev. Dr. Hefern. Mr. Mason will work at Fort Atkinson, Wis.; Mr. Millett, grandson of a well remembered Philadelphian priest, will assist during the summer at Oyster Bay, N. Y., and in the fall will become curate at St. James' Church, Milwaukee, and Mr. Wolfe will work under Archdeacon Hood in the La Crosse convocation of the diocese of Milwaukee, residing with the Archdeacon at Eau Claire, Wis.

NEW YORK.—On Friday, May 15th, in the Chapel of the Good Shepherd, General Theological Seminary, the Bishop of Indianapolis ordained to the diaconate the following members of this year's graduating class: Mr. HORACE WYNDELL WOOD, B.A., of the diocese of Indianapolis, presented by the Rev. Prof. Denslow. For the Bishop of Southern Ohio, Mr. ROBERT WILLIAMS, presented by the Rev. Prof. Blodgett; Mr. STANLEY MATTHEWS CLEVELAND, B. A., presented by the Very Rev. Dean Robbins; Mr. FRANK GAVIN, M.A., presented by the Rev. Prof. Butten. For the Lord Bishop of Montreal, Mr. JOHN FREDERICK MORRIS, B.A., presented by the Rev. Prof. Hall. The sermon was preached by the Very Rev. Paul Matthews, Dean of Faribault, Minn.

PRIESTS

WEST MISSOURI.—On Saturday, April 11th, at the Church of the Holy Trinity, the Rev. WILLIAM SCOTT DOUGLAS LAMONT, was advanced to the priesthood by the Bishop of West Missouri. The Rev. Charles A. Weed, of the Church of the Good Shepherd, Kansas City, presented the candidate; the Rev. Benj. F. Root, of Grace Church, Kansas City, read the Epistle; the Rev. Edward C. Johnson, Archdeacon of the diocese, read the Gospel, and the Rev. Edward Henry Eckel, of Christ Church, St. Joseph, preached the sermon. Mr. Lamont will remain at the Church of the Holy Trinity as rector.

DEGREES CONFERRED

UNIVERSITY OF CALIFORNIA.—M.A. upon the Rev. HUBERT COWLEY-CARROLL, rector of St. John's Church, Ross, Cal.

DIED

BREED.—On May 4th, at her home in Mt. Airy, Philadelphia, Pa., CAROLINE MARTIN BREED, wife of the Rev. George F. Breed, D.D. The Burial Office was read, and the requiem Eucharist was celebrated in Grace Church, Mt. Airy, on May 6th, by the rector, the Rev. Thomas S. Cline. Interment was made in Laurel Hill cemetery.

JESSUP.—At Ascension rectory, Buffalo, N. Y., on Monday, May 18, 1914, ELIZABETH FIELD NICHOLS, widow of the Rev. Edward JESSUP, of Brooklyn, N. Y. Interment at Westfield, Mass. *Requiscat in Pace.*

PRICE.—Suddenly, on Friday, May 1, 1914, in Philadelphia, SUSANNA BLANCHARD PRICE, eldest daughter of the late Jacob and Martha Blanchard Price.

Lord all pitying, Jesu blest,
 Grant her thine eternal rest.

RETREATS

KEMPER HALL.—A retreat for ladies will be held at Kemper Hall, Kenosha, Wis., June 16th to 20th. Conductor, Father Spence Burton, S.S.J.E. Please notify the Mother Superior before June 12th.

MASSACHUSETTS.—A retreat for priests from Monday, June 1st, to Friday, June 5th, at Foxboro, near Boston. Conductor, Rev. Father Bull, S.S.J.E. The retreat will be held at the Society's House, at St. Augustine's Farm, Appleby to Rev. Father Superior, S.S.J.E., 33 Bowdoin street, Boston, Mass.

MASSACHUSETTS.—The annual Retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at the Episcopal Theological School, Cambridge, Mass., beginning Monday evening, September 14th, and ending Thursday morning. Conductor, the Bishop of Massachusetts. Those purposing to attend will please send early notice to Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I. Charges, \$1.00 per day.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—At once a young, active priest, fond of work, as second assistant for St. John the Evangelist's, Montreal. Daily Eucharist. Vestments. Apply Rev. ARTHUR FRENCH, 91 Ontario street West, Montreal, Canada.

WANTED.—Priest, Catholic, July 19th to August 30th inclusive. Near New York. Three Sunday services; two mid-week celebrations. \$70. Address AMBI, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—September 1st, assistant, large parish in Middle West. Strong, energetic, capable, acceptable preacher. Attractive work. State salary. Address S, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Priest for July and August. Sunday morning duty. J. T. W., 167 Hanover street, Wilkes Barre, Pa.

POSITIONS WANTED—CLERICAL

A YOUNG, successful, active, married clergyman desires change of environment. Address MODERATE CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST - CHOIRMASTER — Twelve years experience, boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN, with best of references, wishes a position as traveling companion for the summer, abroad or in the United States. She would also chaperone young girls, or take charge of motherless children. Address Miss MARGARET C. UHL, 1A Fifth avenue, New York City.

CLERGYMAN'S WIDOW desires position as manager in private home, or companion to lady, home or going abroad. Good traveller. English. Middle aged, amiable, energetic. Good references. Address Mrs. STEEL, 4757 Indiana avenue, Chicago, Ill.

ENGLISHWOMAN desires to obtain passage to Europe in return for service either with children or invalid lady. Experienced, good traveler. Excellent American reference. Address B, 419 Clinton street, Brooklyn, N. Y.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address Rev. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

POSITION WANTED.—By elderly woman, as matron in Church institution, or housekeeper in private family. Experienced. Best of references furnished. Address W. A., LIVING CHURCH, Chicago.

CHURCHWOMAN wishes position as governess, or would assist in housekeeping. Best references. A. BARTLETT, 2243 California street, Denver, Colo.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Widow desires entire charge of two well-bred, teachable children for summer. Mother's care and pleasure home promised. Address H. C., Box 114, Centreville, Md.

ORGANIST AND CHOIRMASTER. Fourteen years experience. Excellent references. Churchman. Address FRED G. SMITH, Y. M. C. A.: Gary, Ind.

ORGANIST, first-class, desires good opening. Vocal specialist. Reverent results. Address "SUPERTONIC," care LIVING CHURCH, Milwaukee, Wis.

THE LIVING CHURCH

CHIORMASTER-ORGANIST. Boy Choir. Sixteen years experience. For details please address "CREDO," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG WOMAN desires position as mother's helper during summer months. Address "C," care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Candidates please write to 147 East Fifteenth street, New York. Vacancies always.

PARISH AND CHURCH

AUSTIN ORGANS.—Recently placed.—Large four manuals in Chapel Intercession, Trinity parish, New York; St. Paul's, Brooklyn. Four manual organ, 60 stops, contracted for by St. Clement's, Philadelphia. Grace Cathedral organ, San Francisco, under construction. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCULLURE,

Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defense of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. J. WHITE, 1625 Locust street, Philadelphia.

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to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEALS

BISHOP PAYNE DIVINITY SCHOOL

The buildings of the Bishop Payne Divinity School, Petersburg, Va., are sadly in need of repairs which will cost \$1,000.

The school also needs a small and inexpensive settlement house, to be erected in the negro section of this city, which would enable the students to do most valuable work among a destitute class of their people, and at the same time have the training which such work conducted under the guidance of the faculty would give. The workers are ready, and the work to be done is doubly needed. Such a building, with lot, might be had for \$1,500. It is most important that these needs should be supplied before the session opens in September.

Contributions should be sent to the American Church Institute for Negroes, 416 Lafayette street, New York, or to Wm. L. Zimmer, treasurer of the school.

C. B. BRYAN, Principal.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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may be purchased, week by week, at the following and at many other places:

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E. S. Gorham, 87 East 28th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq. Church Literature Press, 71 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 88 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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Jacob's Book Store, 1210 Walnut St.

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M. M. Getz, 1405 Columbus Ave.

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WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

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The Young Churchman Co., 484 Milwaukee St.

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of the Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

FROM THE AUTHOR.

Why You Really Want to Become a Churchman of the American Church of the Future, the Protestant Episcopal, or, Protestant Catholic Church. By Rev. Kenneth Sylvan Guthrie, A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.; M.A., G.D., Professor in Extension, University of the South, Sewanee.

LONGMANS, GREEN & CO. New York.

The Spiritual Philosophy. As Affording a Key to the Solution of Some of the Problems of Evolution. A Sequel to "Some Thoughts on God." By Rev. J. Gurnhill, B.A., Emmanuel

uel College, Cambridge; Moral Science Prizeman, author of *A Companion to the Psalter*, etc. Price \$2.25 net.

Sacrifice or Sacrament? Which is the Teaching of the Anglican Communion Office? By the Rt. Rev. E. A. Knox, D.D., Lord Bishop of Manchester. Price \$1.40 net.

Presence. By Charles H. Brent, D.D., Bishop of the Philippine Islands. Price 50 cents net.

Lessons on the Parish Church. Part I. Hymn Talks for the Infant School. By Sibyl Longman, author of *The Church's Year in the Sunday Kindergarten*. Part II. Lessons for Older Classes. By the Rev. S. Kirshbaum, B.D., Hon. Sec. of the Bishop of London's Sunday School Council. Together with Hints on the Use of the Pictures. By the Rev. H. A. Lester, M.A., director of Sunday School Work in the Diocese of London. With 6 Illustrations. Price 50 cents net.

English Church Life from the Restoration to the Tractarian Movement. Considered in Some of Its Neglected or Forgotten Features. By J. Wickham Legg, formerly Member of the Canterbury House of Laymen. With Frontispiece. Price \$3.75 net.

MACMILLAN CO. New York.

The Enlarging Conception of God. By Herbert Alden Youtz, Professor of Christian Theology, Auburn Theological Seminary. Price \$1.25 net.

The Gospels in the Light of Historical Criticism. (Reprint from Cambridge Theological Essays). With a Preface on (1) The Obligations of the Clergy, (2) The Resurrection of Our Lord. By Frederic Henry Chase, D.D., Hon. D.D. (Oxon.), Bishop of Ely, sometime Norrisian Professor of Divinity, Cambridge. Price 50 cents net.

The Practice of Christianity. By the author of *Pro Christo et Ecclesia*. Price \$1.25 net.

B. W. HUEBESCH. New York.

The Small Family System. By C. V. Drysdale, D.Sc. Price \$1.00 net.

GEORGE H. DORAN CO. New York.

The Marechale (Catherine Booth-Clibborn.) By James Strahan, author of *Hebreo Ideals*, *The Book of Job*, etc. Price \$1.25 net.

METHODIST BOOK CONCERN. New York.

The Beacon Lights of Prophecy. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. By Albert C. Knudson, Professor in Boston University School of Theology. Price \$1.25 net.

P. J. KENNEDY & SONS. New York.

The Official Catholic Directory for the Year of Our Lord 1914. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, Guam, Hawaiian Islands, Porto Rico, British Honduras, C. A., Jamaica, W. I., Canada, Newfoundland, Ireland, England, Scotland, Wales, the Austro-Hungarian Monarchy, Cuba, the German Empire, and the United States of Mexico. Complete Edition.

CHARLES SCRIBNER'S SONS. New York.

European Cities at Work. By Frederic C. Howe, Ph. D. Price \$1.25 net.

PAPER COVERED BOOKS

GERMAN LITERARY BOARD. Burlington, Ia.

The Glory of the Triune God. By F. Bettek. English Translation by Andreas Bard. Price 35 cents net.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

What is Our Deposit? By the Rev. A. J. Tait, D.D., Kikuyu Tracts. Price 4 cents net; 36 cents per dozen.

Episcopacy. I. In Scripture. By the Rev. H. M. Gwatkin, D.D., Dixie Professor of Ecclesiastical History, Cambridge, and formerly Gifford Lecturer, Edinburgh. Kikuyu Tracts. Price 4 cents net; 36 cents per dozen net.

What is the Church? By the Rt. Rev. C. F. D'Arcy, D.D., Bishop of Down. Kikuyu Tracts. Price 4 cents net; per dozen net 36 cents.

How can I be Sure that I am a Catholic? B. J. Kidd, D.D. Modern Oxford Tracts. Price 20 cents net.

FROM THE AUTHOR.

Denver Cathedral Sermons. No. 26. *The Labor War.* Preached by Dean Hart, on the Third Sunday after Easter, 1914. Price 5 cents net.

THE CHURCH AT WORK

DEATH OF REV. WM. E. WRIGHT

THE DEATH of the Rev. William E. Wright, rector emeritus of Christ Church, Geneva, Ohio, and honorary Canon of the Cathedral at Cleveland, occurred in Geneva on Saturday morning, May 16th. Canon Wright was born in County Cork, Ireland, in 1837, and coming to this country at the age of fourteen, was one of the senior graduates of Nashotah, having taken his B.A. and M.A. degrees at Kenyon, and then graduated from Nashotah with the degree of B.D. in 1866. In the same year he was ordained by Bishop Kemper both deacon and priest, and began missionary work in Wisconsin. For more than a quarter century he ministered within the state, chiefly at St. John's Church, Wausau, in the diocese of Fond du Lac, of which diocese he was one of the founders, and was a member of the Standing Committee for fourteen years. In 1892 he took work in Long Island, after which he was in Western Michigan, and entered upon the rectorship of Christ Church, Geneva, Ohio, in 1899, after a term as chaplain of the Thirty-fourth Michigan Volunteers during the Cuban war. Canon Wright was a leading Mason. He is survived by his widow, four sons, two daughters, and nine grandchildren.

Canon Wright had been increasingly feeble though he conducted services on Palm Sunday and three times during Holy Week. He had a severe attack on May 5th, but afterwards rallied from it temporarily.

Bishop Leonard conducted the burial ser-

vice on Monday, which was preceded by the Holy Communion. The body was in the church during the morning, guarded by details of the local company of Ohio N. G. A Masonic service was held on the lawn after

logical subjects can be obtained for a fee sufficient only to cover expressage, and the handling of the books, through the American Institute of Sacred Literature, located at the University of Chicago.

Good friends of the institute have from time to time contributed funds for the purchase of these libraries. They range in size from ten to twenty volumes, and each library is devoted to a specific topic. The libraries are shipped complete at one time, and remain in the possession of the reader for four months. The volumes represent the best literature published in Great Britain or America, giving an all-round view of each topic under consideration. Libraries sent out in May may be held until September, thus making it possible to utilize the long summer vacation in becoming familiar with a dozen or more of the best books on some topic of interest to the reader.

Some of the subjects of the courses represented by these libraries are The Psychology of Religion, The Church's Work of Religious Education, Constructive Theories of Modern Scholarship concerning the Bible, The Church and Religion, Jesus in the Light of Modern Scholarship, The Apostolic Age in the Light of To-day, The Efficient Church, The Expansion of Christianity in the Twentieth Century, and The Religion of the Hebrews and Modern Scholarship. Each course has been arranged by a specialist in the department concerned, and is accompanied by a series of reviews discussing the individual



THE LATE REV. WM. E. WRIGHT

the service of the Church. The body was then taken to Nashotah for interment, where the final service was held on Tuesday afternoon.

TRAVELING LIBRARIES FOR MINISTERS

COMPARATIVELY few ministers are acquainted with the fact that small but exceedingly useful traveling libraries on theo-

books and the particular field to which they belong.

Ministers who would like to know more about this privilege should address the American Institute of Sacred Literature, The University of Chicago, Chicago, Ill., and will kindly refer to this notice in **THE LIVING CHURCH**.

IN HONOR OF JOHN W. NOBLE

ONE OF the distinguished benefactors of the Church in Alabama is Mr. John Ward Noble, founder of the Church of St. Michael and All Angels, Anniston. The sixtieth anniversary of his wedding fell on the Fourth Sunday after Easter, and the parish gave a unique celebration in honor of Mr. and Mrs. Noble by holding the evening service at Mr. Noble's residence instead of at the church. The service was held in the open air. An altar with cross had been improvised upon the porch of the residence, and Mr. and Mrs. Noble occupied seats on the porch while the large congregation was gathered on the lawn. Appropriate hymns were sung, and the rector, the Rev. C. K. Weller, spoke happily in regard to the remarkable occasion.

The parish is making excellent progress. During the past year fifty-eight have been added to its membership, and the income has doubled.

MISSIONARY SOCIETY OF THE G. T. S.

AT THE annual business meeting of the missionary society of the General-Theological Seminary, New York, the following appropriation of funds contributed during the term by the students of the seminary was made: To Boone University Fund, Wuchang, China, \$100; Soochow Academy, Soochow, China, \$70; St. John's University, Shanghai, China, \$70; St. Paul's School, Lawrenceville, Va., \$70; Appalachian Industrial School, Penland, N. C., \$70; Northern Alaska, \$100; St. Martin's School, Salina, Kan., \$70.

The society has been fortunate in having as speakers at the weekly meetings, Bishops Roots, Brent, Rowe, Graves, Tucker, Thomas; and Archdeacon Stuck, together with numerous others, missionaries of the Church.

The following officers were elected for next year: President, F. B. Drane; Vice-President, F. P. Houghton; Treasurer, C. T. Webb; Corresponding Secretary, R. A. Kirchhoffer; Recording Secretary, C. B. Harris.

A PRAYER FOR THE DEAF

THE FOLLOWING prayer for the use of the deaf was written recently by Bishop Tuttle, and the first public use made of it was at the service at St. Thomas' Church for the deaf, St. Louis, on Sunday, May 10th:

O God, our Heavenly Father, the Author and Giver of all good things, we thank Thee for the sign language for the deaf, and for all the blessings which its use hath brought. Grant readiness and vigor, we pray Thee, to our eyes and hands that they may continue to be indeed ears also to us. Mercifully show Thyself to be the fountain of wisdom to our thirsting minds, and source of hope to our longing hearts, that we may be free from sorrowful heaviness, and may drink in the sweetness of life eternal, through Jesus Christ, Our Lord. Amen.

L. H. MOREHOUSE CONVALESCENT

AFTER EIGHT WEEKS in a hospital in Milwaukee, following a serious operation, Mr. L. H. Morehouse, President of The Young Churchman Co., was able late last week to return to his home in Wauwatosa, Wis. He is recovered from his ailment, but will require a considerable period of rest before being able to resume active work.

THE LIVING CHURCH

CHURCH ORPHANS' HOME, MEMPHIS, TENN.

DURING THE convention of the diocese of Tennessee, which met at Memphis recently, Bishop Gailor dedicated, at a special service, a new wing of the Church Home, just completed at a cost of \$10,000. The delegates to the convention attended, together with the delegates to the diocesan council of the Woman's Auxiliary, the Sister in charge, the children, and members of the board of associates. Preceded by a crucifer and the children's choir, the Bishop, with attending clergy, visited each room in turn, and appropriate antiphons and collects were read. At twilight, when the service was concluded, the

and rule the hearts of Thy servants, the President of the United States and his advisers, and the Senate and Representatives of the people in Congress assembled, that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. Avert from us, we humbly beseech Thee, the horrors of war, and further with Thy blessing, the friendly ministrations of those who seek for righteous and honorable peace. Guide and guard our sailors and soldiers, and give them grace to fulfil their tasks bravely and manfully, with justice and with mercy. And as we pray for the people of these United States, so we pray for the people of Mexico,



CHURCH ORPHANS' HOME, MEMPHIS, TENN.

Bishop stood upon the landing of the outer stairway, and in a short address expressed his thankfulness for the many blessings upon this, the chief institution of the diocese, and gave his greeting to the children and to Sister Anne Christine, who for thirty years has given her life to this work.

In addition to this new wing, which contains a modern steam laundry, a play room, and a dormitory for boys, the visitors saw for the first time the newly completed playground, equipped by one of the friends of the home.

The Church Home now has ninety inmates, with adequate accommodation for one hundred. During the past seven years improvements costing \$35,000 have been built and paid for.

NASHOTAH COMMENCEMENT

COMMENCEMENT DAY at Nashotah House is Thursday, May 28th. The sermon at the commencement Eucharist will be preached by the Ven. Archdeacon Rogers, D.D., of Fond du Lac. As usual the service and exercises will be followed by a reception in the library and then by luncheon at Shelton Hall; while the trustees will meet on the preceding day. The graduating class numbers nine.

PRAYER SET FORTH BY BISHOP M'CORMICK

THE FOLLOWING prayer for present conditions was set forth and authorized by the Bishop of Western Michigan:

O Most Gracious God and Heavenly Father, whose wisdom is infinite and whose power is everlasting, have mercy, we pray Thee, upon this whole land, and so direct

that a speedy and peaceful end may come to their distractions, and that all things may be so ordered and settled for them, as for ourselves, that peace and happiness, truth and justice, religion and piety, may be established for all generations. We ask these things in the name and for the sake of the Prince of Peace, the Saviour of the world, Thy Son, Jesus Christ, Our Lord. Amen.

FIRE DAMAGES PITTSBURGH CHURCH

ON THURSDAY, May 7th, St. Paul's Memorial Church, Pittsburgh, Pa., suffered a loss of \$500 from a fire in the rear part of the church, used as a Sunday school and choir room. The loss was covered by insurance, and the necessary repairs will cause the closing of the church for two weeks. This church is now under the care of Archdeacon Bigham, chaplain of the Laymen's Missionary League.

THE EUCHARISTIC LEAGUE

THE APPEARANCE of a booklet, with list of patrons, constitution, and other matters of interest, announces the formal institution of the Eucharistic League as a national organization. The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, is honorary president of the league, and the vice-presidents are the Bishops of Pittsburgh, Albany, Erie, Kentucky, and Chicago. The name of the Bishop of Chicago has been added since the publication of the booklet.

The object of the league, as stated in the constitution, is "To pray for the restoration of our Lord's own Service to its Scriptural and traditional place as the chief service of

every Lord's Day." "To accomplish this end," the booklet states in another place, "is the single aim of the Eucharistic League, unbiased and unhampered by any statements of Eucharistic doctrine or ritual." Special emphasis is laid upon the last clause, as it is the desire of the projectors of the movement to avoid any tinge of partisanship in matters of doctrine and ritual. Members of the league are left free, but the organization itself is limited to the one aim of endeavoring to restore the worship of the Church to its primitive form.

That the Lord's Supper, then known as the "Breaking of Bread" or the Eucharist, was the central feature of Lord's Day service in apostolic and later times, is a fact well known to all students of Church history; and if there is any consistency in the Anglican appeal to the teachings and usages of the primitive Church, the Lord's Supper should hold the same place to-day. It is widely felt that, if the matter were fairly presented to the clergy and laity of the Church in its true light, there would be some prospect of reform. Attention is called to the fact that the compilers of the Book of Common Prayer clearly contemplated the ancient usage, as special collect, epistle, and gospel, were provided for every Sunday of the year.

A happy feature of the organization is that no parochial chapters are called for, a provision which will mean much in parishes which are already burdened with organizations. A great deal of faith is evidenced in the fact that there are no membership dues. The extension of the league is wholly dependent upon voluntary contributions. The secretary-treasurer, from whom single copies of the booklet may be obtained without charge, is Mr. Frederick G. Whitefield, 19 Liberty street, Bloomfield, N. J.

BISHOP HOWDEN ON "THE BIBLE"

BISHOP HOWDEN gave a notable address before a young men's Bible class of one hundred members, at a hotel in El Paso, Texas, on a recent evening, speaking on the subject, "The Bible and the Part it Plays in Civilization." "The Bible and the Sunday schools play a prominent part in civic matters of a city," he said. "The Bible is the greatest influence civilization has. Great and happy nations have been built by the teaching of the Bible."

"What is it that makes the Bible such an influence in the world?

"In the first place, it is the book that fits human life. In the second place it fits men for life. It is not the work of ideal dreamers.

"What we need for social welfare to-day is not more jails, not more penitentiaries, but more Bibles and more Sunday schools. Take the Sunday schools out of El Paso to-morrow and in a short time you would not need a police force, but an army force to protect human life and property."

Bishop Howden then spoke of the criminal wave that is sweeping over the country. He said this was largely due to the fact that the parents are not fitting their children properly for life. "Man cannot live long by defying the laws of God," he said.

REV. JAMES W. ASHTON, D.D., RESIGNS

THE REV. JAMES W. ASHTON, D.D., rector of St. Stephen's Church, Olean, N. Y., has resigned after a rectorship of thirty-one years. The resignation will take effect as soon as a successor can be secured, the change having been made because of the ill health of Dr. Ashton. The family will remain in Olean for the present.

Not only has Dr. Ashton endeared himself to the people of his parish and community during his long rectorship, but he has be-

THE LIVING CHURCH

come widely known throughout the diocese of Western New York, and in the affairs of the Church at large. He is the ranking member of the Joint Hymnal Commission, and also a member of the Joint Commission on Christian Unity. He has been a deputy to several General Conventions, and his ripe scholarship and unflagging zeal have been manifested in many lines of Church work.

ALBANY CATHEDRAL SUMMER SCHOOL

THE NINTH annual session of the Albany, N. Y., Cathedral summer school for the clergy will be held from Monday afternoon, June 22nd, to Friday afternoon, June 26th. There will be three lectures each morning, one in the afternoon, and a conference in the evening.

The entrance fee for all the lectures, or any of them, is \$5.00, payable in advance, when a ticket of admission will be sent in return. Board and lodging for the five days may be had up to the limit of accommodation at the flat rate of \$5.00. Rooms will be assigned in order of application when accompanied by the matriculation fee. In order that suitable preparation may be made, it is requested that those requiring board and lodging give notice, before June 10th, to the Rev. G. H. Purdy, Warrensburgh, N. Y., who will also be glad to supply any further information. Checks and money orders should be made payable to G. H. Purdy, treasurer.

DEATH OF GENERAL HALL

THE FUNERAL of the late Major-General Charles B. Hall, U. S. A. (retired), was held at Portland, Maine, on May 14th, the Rev. Henry F. Kloman, rector of St. Stephen's Church, Portland, officiating. General Hall was born in Portland in 1844, served with distinction as a volunteer officer in the Civil War, and not long after that entered the regular army as a Second Lieutenant. During the Spanish War he served in this country, and then for several years was stationed at West Point as treasurer of the Military Academy, and quartermaster and commissary. Subsequently he served in the Philippines, and as Colonel of the Thirtieth Infantry commanded in the island of Mindinao, where he won great credit for his measures for the suppression of an epidemic of cholera, and his sanitary and other work among the natives. After several other commands in the islands, in all of which he showed marked ability, he was ordered back to the United States, to be retired in 1907 with the rank of Major-General. He had spent his summers since that time in his native city, where he had many friends and was greatly respected.

RACINE COLLEGE COMMENCEMENT

RACINE COLLEGE holds its commencement on June 10th, when an address will be given at the graduating exercises by the Hon. J. H. Batten. On the preceding Sunday the sermon will be delivered by the Rev. Dr. P. C. Wollcott; and the customary days and evenings are observed in connection with commencement week between these dates.

DEATH OF REV. J. A. TRIMMER

THE REV. JOHN AMOS TRIMMER, rector of St. Peter's Church, Bay Shore, L. I., died suddenly on Sunday morning, May 17th, while visiting in Fordham, N. Y. He had suffered from heart trouble for several weeks. Mr. Trimmer was 58 years of age. As a Presbyterian minister he served for a number of years in Newark, and at Pompton, N. J. He was ordained deacon in 1891, and priest in 1892, by Bishop Henry C. Potter. He

subsequently served at St. John's Church, Jersey City, and at St. George's Church, Hellmetta, N. J., before becoming rector at Bay Shore. The funeral was held on Tuesday afternoon from St. James' Church, Fordham, New York City.

MEMORIALS AND GIFTS

BY THE WILL of Miss Lizzie Montgomery, the Bishop of New Jersey is left \$1,000 for the use of St. John's Church, Chews, and \$500 for the use of the convocation of Burlington.

CHRIST CHURCH, Indianapolis, has lately been the recipient of four alms basins, from Mrs. Amelia B. Mansur, a communicant for many years. The basins are of chased brass, very large and handsome. They were used for the first time on Easter Day.

THE COSTLY and dignified St. Peter's Church, Morristown, N. J., has been further adorned by the installing of two notable windows. The St. Paul window in the nave is the gift of Mrs. Abner Colgate, in memory of her parents, Mr. and Mrs. George Garr, and her brothers Joseph K. and George F. Garr. St. Paul is represented in the central figure, while the other panels bear the names of the places to which he wrote the Epistles. The St. Stephen window, in memory of Mrs. Harry E. Hoy, has been given by her children, Harry Hoy and Mrs. Ridley Watts.

ST. PAUL'S SCHOOL, Concord, N. H., will eventually receive a large bequest through the death of Francis Skinner of Dedham, who died suddenly on a steamer as he was on his way from England early this month. Mr. Skinner was possessed of a large fortune, and his will directs that a trust fund of \$300,000 be set aside, the income to be given to his wife during her lifetime, and at her death the principal, with its accumulations, is to go to St. Paul's School. The Church of the Messiah, Boston, is also given \$10,000.

BY THE WILL of Miss Susan M. Carpenter, St. Paul's Church, Camden, N. J., receives the following legacies: For the perpetual endowment of the family pew, \$2,000; for the parish endowment fund, \$4,000. The Carpenter homestead was left for a rectory, and three other houses, the income from which is to be used for current expenses. The will also leaves \$2,000 for the endowment fund of the Domestic and Foreign Missionary Society of the Church. Also \$500 for each of the local charities, the Camden Day Nursery, and the Camden Home for Friendless Children.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Meeting of Reading Archdeaconry—Other News

ONE OF THE best attended sessions of the archdeaconry of Reading held in recent years occurred on Monday and Tuesday, May 11th and 12th, at St. Peter's Church, Hazleton (Rev. Gilbert A. Shaw, rector). At the public service on Monday evening, after greetings by Archdeacon Bresee, the Rev. E. G. N. Holmes of St. Paul's Church, White Haven, read an excellent paper on "The Church and the Workingman." The Rev. Father Huntington, O.H.C., West Park, N. Y., made an address on "The Church and the Young Man." On Tuesday morning Father Huntington celebrated the Holy Communion, assisted by the Archdeacon and the rector. Later, the Archdeacon read his formal report. The Rev. Frederick W. Beekman, Dean of the Pro-Cathedral of the Nativity, South Bethlehem, read a paper on "The Immigration Problem." The Rev. James B. May, rector of St. Stephen's Church, Catasauqua, read a paper on "Social Purity, Our Children." Father Huntington conducted the quiet hour at noon. In

the afternoon the Rev. Harry Howe Bogert, rector of St. Michael's Church, Birdsboro, read a paper on "The Proper Rendering of the Services."

THE POTTSVILLE circle of the central Society for Sacred Study met at All Saints' rectory, Shenandoah (Rev. John Porter Briggs, rector), on Monday, May 4th. The subject under discussion was "The Doctrine of the Resurrection." The Ven. A. A. Bresee, Archdeacon of Reading, discussed the "Documents." The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, read a paper on "The New Testament Doctrine of the Resurrection," and the Rev. Gomer B. Matthews, rector of the Church of the Holy Apostles, St. Clair, read a paper on "The Old Testament and the Resurrection." The Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, read a paper on "The Doctrine of St. Paul." The Rev. O. P. Steckel, rector of the Church of Faith, Mahoney City, discussed the "Significance of the Resurrection."

CENTRAL NEW YORK

CHAS. T. OLMFSTED, D.D., LLD., D.C.L., Bishop
Diocesan Convention of the B. S. A.

THE ANNUAL diocesan convention of the Brotherhood of St. Andrew will be held in Oswego on May 30th and 31st in Christ Church and the Church of the Evangelists. The Hon. Gifford Pinchot has been invited to speak. The Rev. L. P. Powell, president of Hobart College, will be the preacher in Christ Church on Sunday morning.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Spring Festival of Church Charity Foundation—
Four Nurses Graduated

THE SPRING festival of the Church Charity Foundation of Long Island was held on Wednesday, May 13th. Bishop Burgess conducted the religious service in the chapel, and introduced the speakers, the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights, and the Rev. George E. Talmage, rector of Christ Church, Oyster Bay. The Bishop also spoke briefly on the importance of observing Foundation Day, and congratulated the women's central board upon the result of their successful effort in raising funds for building and other improvements. The Church Charity Foundation, founded in 1851, incorporated in 1852, embraces St. John's Hospital, the Home for the Aged, the Orphan House, the Home for the Blind, and the Nurses Training School. The sixty-second annual report of the board of managers showed an increase in the number of patients cared for during the past few years. The treasurer reported \$84,267.71 received and \$84,035.77 expended, leaving a balance on hand of \$231.94.

THE TRAINING SCHOOL FOR NURSES at St. John's Hospital, Brooklyn, N. Y., had its graduating exercises on Wednesday evening, May 13th. A shortened form of Evening Prayer was said, and the address to the graduates, four in number, was made by the Rev. Edward M. McGuffey, rector of St. James' Church, Elmhurst, L. I. Bishop Burgess presided, and presented the diplomas.

MAINE

ROBT. CODMAN, D.D., Bishop

Annual Meeting of the Woman's Auxiliary—
Church Club of Maine

THE THIRTY-SIXTH annual meeting of the Maine branch of the Woman's Auxiliary was held in the Cathedral parish hall, Portland, on May 14th, having been preceded by the corporate Communion in the Cathedral. The Bishop of the diocese celebrating. Thirty-

two branches were represented. One feature of the meeting was a change in the constitution, providing for an educational secretary, and a diocesan treasurer for the United Offering. There were addresses by Bishop Codman and the Rev. George W. Davenport, secretary for the general board of the First Province. The principal officers elected were the following: Honorary President, Mrs. Charles T. Ogden, Woodfords; President, Miss Harriet S. McCobb, Portland; Vice-Presidents, Mrs. M. H. Blake, Bangor, and Miss Marguerite Ogden, Woodfords; Recording Secretary, Miss Mary B. Chadwell, Woodfords; Corresponding Secretary, Miss Annie M. Merrill, Portland; Treasurer, Miss Annie L. Sawyer, Portland; Advisory Committee, Mrs. John M. Glidden, Newcastle; Mrs. Clarence Cram, Portland; Mrs. Hitchborn, Augusta; Educational Secretary, Miss Mary M. Burgess, Portland; Diocesan Treasurer of the United Offering, Mrs. Edward Lucas, Gardiner; Secretary and Treasurer, Junior Department, Mrs. H. Van B. Nash, Wiscasset.

THE ANNUAL meeting, reception, and banquet of the Church Club of Maine was held at Riverton Park Casino, Portland, on the evening following the diocesan convention, May 13th. There was a large attendance of the clergy and laity. The officers elected for the year were: President, Mr. Irving A. Avery, Portland; Vice-Presidents, Messrs. Silas B. Adams, Portland; Robert H. Gardner, and H. Van B. Nash, Wiscasset; Secretary, Charles B. Sanborn, Portland; Treasurer, Robert W. De Wolfe, Portland; Executive Committee, Messrs. Herbert Payson, Portland; Charles E. Marston, Augusta; Henry W. Hobbs, Portland. The speakers at the banquet were the Bishop of the diocese, the Rev. George B. Davenport, secretary of the board of missions for the First Province, and Mr. Frederic H. Gabbi of Portland.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Session of the Sunday School Institute—
Other News

THE ELEVENTH annual session of the Sunday school institute of the diocese of Maryland was held under the auspices of the diocesan board of religious education on Saturday, May 9th, in Memorial Church and parish house, Baltimore. After opening devotions by the Rev. William M. Dame, D.D., chairman of the diocesan board, an address of welcome was delivered by the Rev. W. Page Dame, associate rector of the church. Bishop Murray then made a short address, and presented certificates to the thirteen teachers who have completed the first year of the diocesan reading course, and also awarded certificates from the General Board of Religious Education to the ten teachers who had completed advanced work in the course on "Child Study and Methods of Teaching." The following were elected as members of the diocesan board of religious education for the ensuing year: The Bishop, president, *ex officio*; the Rev. William M. Dame, D.D., chairman; the Rev. Edwin B. Niver, D.D.; the Rev. J. P. McComas, D.D.; the Rev. A. B. Kinsolving, D.D.; the Rev. Charles Fiske, D.D.; the Rev. William D. Morgan; the Rev. William C. Hicks; the Rev. Percy F. Hall; and Messrs. William Magee, secretary; Frank V. Rhodes, treasurer; William B. Hurst, Charles J. B. Swindell, M. B. Freeman, and J. G. Turner. Addresses were made by the Rev. Romilly F. Humphries of Grace and St. Peter's Church, Baltimore, on "The Preservation of the Child"; the Rev. S. U. Mitman, Ph.D., field secretary of the Sunday school department of the Third Province, on "Grading the Sunday School," and by the Rev. William E. Gardner, General Secretary of the G. B. R. E., on "The Study of Missions in the Sunday

School." This was followed by a series of informal conferences for rectors and superintendents, with the Rev. William E. Gardner as chairman. The Rev. Lester Bradner, Ph.D., director of the parochial educational department of the G. B. R. E., conducted the first on "Workers with the 'Teen Age.' Another on "Workers with Boys and Girls, 9 to 12 years," was conducted by Miss Laura Wade Rice of Baltimore. One on "Workers with Younger Children (under 9 years)" was conducted by Miss Mary B. Pitts, president of the Junior Auxiliary of the diocese. This was followed by an address on "How to Plan a Lesson," by the Rev. E. Ashley Gerhard of St. Andrew's Church, Baltimore. After supper and a social hour there was a short business session, and the closing meeting was held at 8 o'clock, with an address by the Rev. Dr. Lester Bradner on "How to Establish the Educational Ideal in the Sunday School," closing with suggestions on lesson material.

AS A RESULT of the efforts of the rector and vestry of the Church of the Ascension, Baltimore, to secure a partial endowment for the parish, Mr. John Black has offered to give, in addition to his regular contributions, \$3,000 annually, and to make provision in his will for an annual income to the parish of at least this amount. Mr. Black, who is president of the vestry, has been connected with the parish, with the Sunday school as superintendent, and with the vestry for more than fifty years, and is one of the leading laymen of the diocese in all good works. The finance committee of the vestry has been authorized to secure an additional \$2,000 annual income. This amount is necessary to cover the deficit which the parish has faced for many years, and to meet its future obligations.

MR. J. CLARENCE LANE, a former state senator and a leading member of the Washington county bar, died at his home in Hagerstown, Md., on May 6th, aged 64 years. Mr. Lane was a devoted Churchman, for many years a member of the vestry of St. John's Church, Hagerstown, frequently a delegate to the diocesan conventions, and an alternate lay deputy to the General Conventions of 1910 and 1913. The funeral services were held at St. John's Church on May 8th.

THERE HAVE been a series of three choir festivals at St. Anne's Church, Annapolis (Rev. J. P. McComas, D.D., rector), during the past six months. The first was in honor of St. Cecilia in November. The second in February, and the final one on the evening of Mid-Lent Sunday. This was especially noteworthy because the music was that of the Orthodox Greek (Russian) Church. It was entirely by Russian composers, except the processional and recessional hymns, which are familiar, though Greek in their origin. The organ prelude, selections from the Russian Liturgy, etc., were all by famous Russian composers, and were arranged for the organ and played by the organist and choir-master of St. Anne's, Mr. C. A. R. Wilkinson. This beautiful service was so noteworthy that it elicited a letter of commendation from the Rev. C. Le V. Brine, rector of Christ Church, Portsmouth, N. H. (where the Russian delegates went for a *Te Deum* after the peace conference between Russia and Japan), and secretary of the "Anglican and Eastern Orthodox Churches Union."

IN DECEMBER a largely attended parochial mission was held at St. Thomas' Church, Hancock, Washington county (Rev. Charles N. Tyndall, rector), conducted by the Rev. James M. Owens of Louisville, Ky., a classmate of the rector. During the past five months there have been held in St. Thomas' Church three services for men only, on Sunday afternoon, the men of the town, irrespective of creedal allegiance, requesting the rector

to hold such services. During Holy Week every saloon and hotel bar in the town was closed for one-half hour each noon, from 12:10 to 12:40, while the rector held a service in the local moving picture hall. On Good Friday every business place in town, including saloons and hotel bars, was closed from 12 to 3 P.M. Hundreds of handbills were distributed weeks before, announcing this departure upon the part of the business houses. The Three Hours' Service opened in the moving picture hall, which was well filled with the congregation, which included several of the saloon men, some Roman Catholics, and some Jews. After the first section, the remainder of the service was held in the church, which was filled throughout the service. The rector and family are now occupying the new rectory, built of brick and furnished with every modern convenience. The rector designed and drafted the plans, and superintended the entire construction himself.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

New Archdeacon of the Boston Archdeaconry

AT THE annual meeting of the city mission, held at the Cathedral rooms last week, the Rev. Frederick B. Allen, superintendent of the mission was elected Archdeacon of the Boston archdeaconry. Bishop Babcock will remain at the head of the archdeaconries of Lowell and New Bedford. Mr. Allen celebrated his twenty-fifth anniversary as head of the city mission last October, and was retiring at that time, but was prevailed upon to remain in office a year longer until his successor could be appointed.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Annual Meeting of the G. F. S.

THE SECOND annual meeting of the Girls' Friendly Society in the diocese of Milwaukee was held Saturday and Sunday, May 16th and 17th. On Saturday afternoon there was a meeting of the diocesan council at the Cathedral guild hall, at which many matters of business were taken up, most of the discussion centering on the work of the Holiday House committee. After a supper for the members of the council and the associates, the following officers were elected: President, Mrs. T. T. Lyman; Vice-President, Mrs. Stuart Hyde; Secretary, Miss Helen Buchanan; Treasurer, Miss Marion Gray; all of Milwaukee. Heads of departments: Commendation, Mrs. J. B. Oliver; Missions, Mrs. A. H. Lord; Candidates, Miss Caroline Ogden; Literature, Mrs. H. S. Hadfield; Social Service, Miss Stella Matthews; Holiday House, Mrs. Guy D. Goff. The annual festival service was held on Sunday afternoon at St. James' Church, and was attended by over 200 members of the society, representing nine branches. The sermon was preached by the Rev. Arthur H. Lord, rector of the church. The Rev. Allen C. Prescott, curate, read the lessons, and the Rev. F. S. Penfold, rector of St. Luke's Church, Racine, read the prayers. Ten clergy were vested and in the chancel. The music was furnished by St. James' choir, and the offering, amounting to \$21, was devoted to the Holiday House fund. After the service, supper was served to the clergy, associates, and members, following which there was a lantern talk on the missionary work in the Philippine Islands, especially that of All Saints' School at Bontoc, by Miss Whitcomb. This school is supported by the G. F. S. A., and the All Saints' Cathedral branch contributes the scholarship for one girl. Interest this year centered on the Holiday House fund, which is growing steadily, there being over \$1,700 in the building fund, and over \$300 in the furnishings fund.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Bishop Lloyd Addresses W. A. in St. Louis—
Annual Flower Service

ON SATURDAY afternoon, May 16th, Bishop Lloyd spoke to a gathering of the various branches of the Woman's Auxiliary in St. Louis at St. George's chapel (Rev. B. T. Kemerer, rector). Bishop Lloyd said that the treasurer's report of last Tuesday before the Board of Missions was the best ever presented. Whereas the first of April they were \$39,000 behind the amount received last year at that time, the first of May they were \$21,000 ahead of last year.

ON SUNDAY morning May 17th, the annual flower service was held at Christ Church Cathedral, St. Louis, Bishop Lloyd being the special preacher. Henry Shaw, a member of the Church of England, and the founder of the well-known Missouri Botanical Garden, left a bequest in 1889 to the Bishop of Missouri, for the purpose of having a special sermon preached annually at the Cathedral on the love of God in giving to man the beauties of nature.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Bishop Kerfoot to be Commemorated with Tablet

THE INVITATIONS are out for the unveiling, on May 26th, of a memorial mural tablet in Trinity Church, Pittsburgh, in behalf of the Rt. Rev. John Barrett Kerfoot, D.D., first Bishop of the diocese of Pittsburgh.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting at Christ Church, Moline, on May 12th. Reports from the twenty-two branches in the diocese showed gifts in money and boxes largely in advance of the previous year. The keynote of loyalty to the authorized work and methods of the Auxiliary was sounded in the unanimous passage of a resolution urging upon the local branches the acceptance of work outlined by the general secretary, rather than the taking up of independent work through personal interest. It was voted to pledge the diocesan Auxiliary to pay \$50 a year to the foreign missionary fund. During the day Miss E. H. Whitcombe, of the Philippine mission, gave an interesting illustrated address on the work among the Igorots, in connection with the girls' school at Bontoc. Deaconess Josephine conducted a mission study class on China. The following diocesan officers were elected: Mrs. M. E. Fawcett, honorary president; Mrs. Geo. A. Zeller of Peoria, president; Mrs. E. R. Everett of Galesburg, Mrs. Francis Wilson of Tiskilwa, Mrs. J. E. Blackburn of Quincy, Mrs. Anne S. Steut of Moline, vice-presidents; Miss Abigail Davidson of Carthage, corresponding secretary; Miss Mary Davidson of Carthage, recording secretary; Mrs. G. J. Eastes of Galesburg, treasurer; Miss Eliza Sherwood of Moline, united offering custodian; Deaconess Josephine of Galesburg, educational secretary; Mrs. G. H. Sherwood, president Junior Auxiliary. Delegates from the thirteen branches of the Junior Auxiliary held a successful meeting in connection with the diocesan meeting.

RHODE ISLAND

JAMES DEW. PERRY, Jr., D.D., Bishop

New England Assembly of the B. S. A.

THE NEW ENGLAND assembly, Brotherhood of St. Andrew, held a session in Providence, May 8th to 11th. Headquarters were established at Grace Church (Rev. Frank Warfield

Crowder, Ph.D., rector), and all meetings and conferences were held there. A reception was held on Friday evening in the assembly rooms of the parish house, and a luncheon was served. Saturday morning addresses of welcome were delivered by Dr. Crowder, Bishop Perry, and Mr. Walker Miller, president of the Rhode Island assembly. Mr. Henry S. Bowen, president of the New England assembly, presided, and introduced the speakers. Mr. John E. Bolan acted as chairman of the business meeting and conference which followed. The subjects of the conference and speakers were as follows: "How to start new Chapters," Mr. George E. Wright, St. Paul's, Boston; "Visiting," Mr. T. B. Ruxton, Christ Church, Portsmouth, N. H.; "How to conduct a Chapter Meeting," Mr. Charles M. Ford, Grace Church, Newton, Mass. The Junior conference in the afternoon was well attended, with Mr. George B. Cunningham of Worcester as chairman. Topics and speakers: "Enlisting," Russell Rowe, Grace Church, North Attleboro, Mass.; "Training," Russell Mumford, Trinity Church, Boston; "Working," Clarence Barrington, All Saints' Church, Worcester; "Advancing," Louis Kunschke, St. James' Church, Providence. Saturday afternoon there was a conference on Missions, as related to the Brotherhood. Speakers, the Rev. George W. Davenport, and the Hon. F. W. Dallinger of Boston. In the evening the preparation for the corporate Communion was conducted by the Rev. R. J. Mooney, D.D., of Attleboro, Mass. The cor-



THE LIVING CHURCH

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Two Normal Schools for Sunday School Workers

porate Communion was held at St. James' Church, Sunday morning. The rector of the church, the Rev. Charles W. Forster, was celebrant. The annual sermon was preached by the Very Rev. F. L. Vernon, D.D., Dean of St. Luke's Cathedral, Portland, Maine, at St. Stephen's Church. In the afternoon there was a conference on the Threefold Endeavor, with Mr. H. H. Hemingway of Watertown, Conn., chairman. "Bible Classes," John G. Dobbel, St. James' Church, Providence; "Church Attendance," T. A. Scarr, St. Thomas' Church, Dover, N. H.; "Communicants," J. Arthur Provest, St. John's Church, East Boston. The public meeting at four o'clock was presided over by Mr. Rathbone Gardner of Grace Church, and was largely attended by the ladies. Mr. H. W. Gibson, the Y. M. C. A. state boys' secretary for Massachusetts and Rhode Island, spoke on "The World of Boys." The Rev. Charles Le V. Brine, rector of Christ Church, Portsmouth, N. H., spoke on "The World of Men." The service which closed this very successful assembly was held at Grace Church in the evening, and was addressed by Dr. Hubert Carlton, the general secretary of the Brotherhood.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Activities of Two Church Clubs—Other News

THE CHURCH CLUB of Cincinnati was recently addressed by Mr. Burrell, a representative of the Drexel-Biddle Bible class movement. The Rev. J. M. Collins of Christ Church spoke on the Sunday school as a character builder, and Canon Reade spoke on the responsibility of laymen for work in Sunday schools. The club is taking up a discussion of practical problems of the Church.

ON MONDAY evening, May 11th, fifty-five members of the Church Club of Columbus met at St. Paul's parish house, Columbus, as the guests of the men's club of St. Paul's parish. As it was the first annual meeting, the club proceeded to the election of officers for the ensuing year. The temporary officers who were elected at the time of the organization of the club, were reelected, as follows: Daniel H. Sowers, president; Dr. C. A. Howell, vice-president; Mr. T. P. Williams, treasurer; Professor William P. Magruder, secretary; and an executive committee consisting of the officers of the club, and Judge Oscar W. Newman, Dr. C. A. Eckert, Mr. D. S. Archer, Mr. William B. Goodwin, and Mr. H. P. Ward. The address of the evening was delivered by the Rt. Rev. Theodore I. Reese, Bishop Co-adjutor of Southern Ohio.

THE DIOCESAN COUNCIL of the Girls' Friendly Society recently met at the Cathedral House, Cincinnati, when reports were read from twenty branches, representing 1,048 members. There were several conferences, one for members at Christ Church parish house, and one for associates at the Church of the Advent. Miss Geraldine Gordon of Boston was the principal speaker. Miss Cora Morton of Norwood, president, and Mrs. J. D. Herron of Hartwell, secretary, were chosen delegates, with Mrs. Frank H. Nelson and Mrs. S. B. Purves as alternates, to the inter-diocesan conference in Columbus on May 22nd and 23rd, and to the central council meeting in Memphis in October.

THE CITY MISSION SOCIETY of Cincinnati, in its annual report, shows that its paid staff of 4 workers, one giving full time, has held 362 services in 12 public institutions. It has expended \$1,085 on the work among foreigners, and \$2,681.70 on work in the city institutions. Of this sum only about \$750 has come from the city parishes, and the remainder from private subscriptions. Deaconess Drant has been added to the staff, to do special work among women.

NOW READY

The Sunday School
Under Scientific Management

By the Rev. ERNEST J. DENNEN. With Introduction by the Rev. WILLIAM E. GARDNER, General Secretary of the General Board of Religious Education. Cloth, 90 cts.; by mail 98 cts.

This book has long been expected and is now ready. Says Mr. Gardner in his Introductory Note:

"The Sunday School under Scientific Management, by Mr. Dennen, marks a new day in the consideration of the administration of the Church School. The material is the outgrowth of the administrative experience of Mr. Dennen, who has demonstrated in his own Sunday school the principles which are set forth in the book. No rector, superintendent, or Sunday school leader can read this book without gaining a new idea of the dignity and reach of the Sunday school task."

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Meetings of Three Societies at Grand Rapids

A SERIES of meetings were held at Grace and St. Mark's Churches, Grand Rapids, May 12th and 13th, marking the regular annual meeting of the Woman's Auxiliary, and the formation of diocesan organizations of the Girls' Friendly Society and the Junior Auxiliary. A diocesan branch of the Junior Auxiliary was organized at Grace Church on Tuesday morning, after the celebration of the Holy Communion. Miss Ellen Van Schaick of Grace Church, Chicago, addressed the meeting in the parish house. The following offi-

LIVING ADVERTISEMENT

Glow of Health Speaks for Postum

It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in very bad condition," writes a Tenn. lady. "I suffered from indigestion, nervousness, and insomnia.

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth.

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything.

"When I began to use Postum I weighed only 117 lbs. Now I weigh 170, and as I have not taken any tonic in that time I can only attribute my present good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **Instantly**. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

Mining Town Sermons

Short Sermons Preached in the Mining Towns of Colorado. By the Rev. O. E. OSTENSON, sometime Archdeacon of Western Colorado. With frontispiece portrait Price, \$1.00; by mail \$1.08.

Simple, practical sermons such as were palatable among the miners of Colorado are not easy to find. These were preached by a very successful missionary, now passed to his rest. They are appropriate for reading among simple congregations elsewhere.

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cers were elected: President, Mrs. Jas. E. Wilkinson of Manistee; Vice-President, Mrs. John N. McCormick of Grand Rapids; Recording Secretary, Miss Bates of Hastings; Educational Secretary, Mrs. G. P. T. Sargent of Grand Rapids; Treasurer, Mrs. George Huntington of Niles. The diocesan council of the Girls' Friendly Society was held at St. Mark's chapel. The following officers were elected: President, Miss Mary L. Powers; Vice-President, Mrs. John N. McCormick; Secretary-Treasurer, Miss Eliza R. Huntington, all of Grand Rapids; Diocesan Candidates' Associate, Miss Louise Fitch; Commendation Associate, Mrs. Harry Charles Angell; Missions Associate, Miss Eliza R. Huntington; Social Service Associate, Mrs. Walter Lockton of Battle Creek; Diocesan Literature Associate, Mrs. George Huntington of Niles. At the festal service, Tuesday evening, at the Cathedral, the sermon was preached by Bishop McCormick. After the celebration of the Holy Communion by the Bishop on Wednesday, the thirty-fourth meeting of the diocesan branch of the Woman's Auxiliary was called to order by the president, Mrs. Collins Johnston. The following officers were elected: President, Mrs. Collins Johnston; First Vice-President, Mrs. J. P. Brayton; Second Vice-President, Mrs. Jas. E. Wilkinson, in charge of and reporting for the Junior Auxiliary; Third Vice-President, Mrs. Frank Van Vliet of Grand Rapids, in charge of the United Offering; Fourth Vice-President, Miss Rebecca Richmond, in charge of the Educational Department; Fifth Vice-President, Mrs. John N. McCormick, in charge of the Little Helpers; Treasurer, Mrs. F. B. Eaglesfield; Secretary for the *Spirit of Missions*, Mrs. Thomas Hume of Muskegon; Secretary for the Church Periodical Club, Mrs. C. B. Conger. Miss Van Schaick was the chief speaker. It was determined to stress Junior work in all of its departments: Older Girls, Intermediate, and Little Helpers. The following committee agreed to assist the Archdeacon in forming new branches of the Auxiliary: Mrs. Arthur Goodrich and Mrs. James Nicol of South Haven, Mrs. Sargent, Mrs. Hunting, Mrs. Williams, Mrs. Bailey, and Mrs. Swan of Grand Rapids, Mrs. Hume and Mrs. Lane of Muskegon, Mrs. Carney and Mrs. Sullivan of Battle Creek, Miss Wilkes of Allegan, Miss Brown of Marshall, Mrs. Wilkinson of Manistee, Mrs. Bates of Hastings, and Mrs. Chase of Petoskey, with others.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Colored Work at Kansas City—Progress at Excelsior Springs

THE REV. E. S. WILLET, in charge of St. Augustine's Church, Kansas City, has recently taken up his residence at 2538 Euclid avenue. This house will not only afford him a comfortable home but will also provide opportunity for club work among the colored people. St. Augustine's is negotiating for a large and handsome lot, facing one of the parks, and they hope to erect a new church very soon.

ONE of the most important points outside of the larger cities in our diocese is Excelsior Springs. This is a thriving town about thirty miles northeast of Kansas City, and connected to it by an excellent trolley line, as well as by several railroads. For years the Church has hardly had a name to live by in this place, and it has been the hope of those who have had her prosperity at heart that in some way she might become firmly established there. People go there from all over the country to take treatment at the sanitaria, and to drink of the waters. This past week Bishop Partridge purchased a very fine lot, well located, and a church will be built there soon.

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Nor if you are only a man.

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Thoughts on Penance

By HENRY PHIPPS DENISON, B.A., Prebendary of Wells. Cloth, 75 cts.; by mail 80 cts.

The author is one who has been a recognized leader in the Catholic Movement in England. His introduction reviews that movement historically and then says:

"It is the purpose of this little book to try to help its readers, amid the bustle and shallowness of Church of England life, to turn in upon themselves and to see things as they really are in the mind of God; to recall them to the great truths respecting Penance that in these days are all too much forgotten or overlooked. . . . Religion is not a trapping of life: it is the life itself."

Published in America by
The Young Churchman Co.
Milwaukee, Wis.

WESTERN NEW YORK

W.M. D. WALKER, D.D., LL.D., D.C.L., Bishop
A New Mission at Geneva

AN INITIAL step for the establishment of a mission in the western section of Geneva has been taken by Trinity parish (Rev. C. M. Sills, D.D., rector). A deed has been secured to the old Graves nursery site on Washington street. The lot contains a cut stone foundation, which can be used for the chapel. According to the deed of gift, Trinity parish is bound to use the lot for religious purposes, and the edifice is to be known as Emmanuel Chapel.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
Bishop Capers Organizes Clericus

ON MAY 12th the Bishop called together the ten clergymen of San Antonio for morning of devotion and conference. After celebrating the Holy Communion, Bishop Capers read a paper on the growth of this branch of the Church in the cities of the United States. The result of this gathering was the formation of a clericus, whose object is the development of the missionary interests of the Church within the city. Bishop Capers is chairman, the Rev. John Ridout, vice-chairman, and the Rev. A. W. Garden, secretary.

CANADA

News of the Dioceses

Diocese of Ottawa

ON THE Third Sunday after Easter the Ven. Archdeacon Bogert, for thirty-three years rector of St. Alban the Martyr, Ottawa, concluded his ministry. As a fitting conclusion to his long connection with the Church, the building was consecrated by Archbishop Hamilton, the debt having been removed during the previous week. Archdeacon Bogert is succeeded by the Rev. T. Stiles of Cornwall.

WHAT IS said to have been the most energetic missionary campaign ever carried on in Ottawa, was closed April 27th by a meeting in St. George's Hall, Ottawa. Six Bishops were among the preachers in the city pulpits on the previous Sunday, one of them being Bishop Lloyd, from the United States. Archbishop Hamilton and most of the city clergy were present at the closing meeting.

Diocese of Toronto

THE NUMBER of Bishops present at the meeting of the House of Bishops in Toronto was unusually large. Archbishop Hamilton of Ottawa temporarily withdrew his resignation.—ST. JAMES' CATHEDRAL, Toronto, will be closed for three months this summer, while the work of renovation is going on, which will cost about \$30,000. Services will be held in the parish hall in the meantime.

THERE WERE seven hundred delegates present at the corporate Communion of the Woman's Auxiliary, held in St. James' Cathedral, Toronto, on May 5th. The occasion was the twenty-eighth annual meeting of the Woman's Auxiliary of the diocese. The preacher was the Rt. Rev. Dr. Roper, Bishop of Columbia. At the missionary meeting in the evening, at the Church of the Redeemer, one of the speakers was Bishop Roper. The business meetings were held in St. Anne's

Diocese of Fredericton

THE ELEVENTH annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. John's Church school house on April 21st, 22nd, and 23rd. parish house.

Diocese of Huron

THE QUESTION of giving women votes at vestry meetings, which caused such animated

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The June number of

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will contain a very important article by the Rev. C. P. A. Burnett on

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discussions at the last meeting of the diocesan Synod, is to be brought up again this year. The Synod meets in London on June 16th.

Diocese of Rupert's Land

THE SECOND church to be built in the parish of St. Jude's, Winnipeg, in the past seven years is to be erected this year, the cost to be \$20,000.

Diocese of Caledonia

SERVICES have been commenced at Porcher Island, a large island off the coast, near Prince Rupert, where land is being taken up by many settlers. The first church building of the Anglican Church on the island is at Refuge Bay. Bishop Duvernet held an Ordination in St. Andrew's Pro-Cathedral, Prince Rupert, May 3rd.

Educational

THE ANNUAL MEETING of "The Society of the Graduates of St. Mary's Hall," Burlington, N. J., will be held on Founder's Day, Wednesday, May 27, 1914, at 10:15 A.M. at St. Mary's Hall. Chapel service at 12 o'clock. Mrs. William D. Hewitt, corresponding secretary, Burlington, N. J.

The Magazines

IN THE April *Fortnightly* Mr. Edward Legge writes in an entertaining way of "The Personality of Sir Edward Carson," the leader of the Ulster revolt. To go into politics he sacrificed an income at the bar of £20,000 a year. Everybody "wanted Carson," as at one time everybody "wanted Russell." "He displays particular skill in mastering the facts of his cases, and he is practically unrivaled in the fine art of cross examination. He showers upon his witnesses ridicule, contempt, and scorn. His questions are not only put in thunderous tones—they are "hissed" out with deadly effect; and the witness leaves the box without a dry thread on him and the subconscious feeling that he is a liar and a perjurer of no ordinary kind. One cause of Sir Edward's success is his brogue. His voice rolls and reverberates through the court, and also through the House of Commons, and the great gatherings which he addresses, and effectually prevents his hearers from going to sleep. The clear enunciation of English advocates and of many parliamentary speakers goes for naught as compared with Sir Edward's rich brogue, which must be heard. to be duly appreciated. These qualities are supplemented by his striking and imposing figure."

THE EDITOR of *Blackwood's* commenting on Lord Haldane's statement in his Creighton Lecture before the University of London that history is not exclusively an art or exclusively a science, considers that "as a finished presentation history is an art and nothing else. The arrangement of the material, the sense of proportion, the light and shade, the calling back the past to life—all these things are the work of the artist. After selection imagination is the quality most necessary for the historian. He must be able to re-create from a hint a living scene of the past. He must divine where the man of science can only record without understanding. He cannot be impartial, because impartiality is the virtue of no true man. He must look at the past through his own temperament, because if he attempts to look through another's he cannot see at all. We confess that Macaulay distorted the truth to square with his own Whiggish principles, and we rejoice that the art of history is at last falling again into

wise and Tory hands. But we would rather have Macaulay's distortion, which is a work of art, than a heap of dry bones thrown down by an archivist. After all, there is more of real authentic history in the historic pages of Shakespeare, who was content with tradition and knew nothing of documents, than in a hundred volumes published by the Historical Manuscript Commission.

THE John Sargent portrait of Henry James, which was slashed and virtually ruined with a hatchet in the hands of a militant at the Royal Academy Exhibition on May 4th, will be reproduced in an early number of *The Century Magazine*. A cable from London says that Mr. Sargent has always objected to reproductions of his works, but he has in recent years made exceptions in favor of *The Century*, which has utilized all the skill of its staff of engravers in order to secure adequate reproductions of the great American painter's work.

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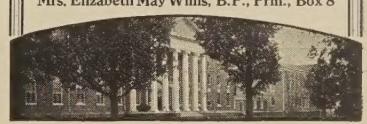
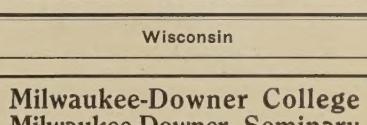
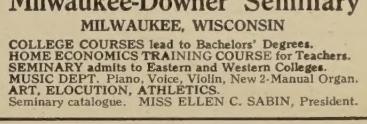
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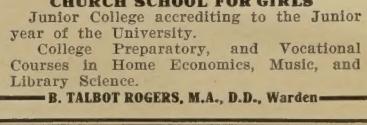
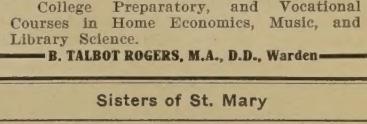
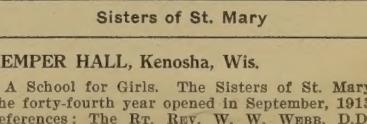
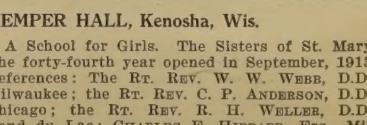
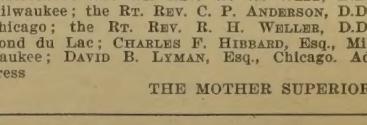
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